
T H E

CRITICAL REVIEW.

For the Month of *July*, 1768.

ARTICLE I.

Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LVII. Part I. For the Year 1767. 4to. Pr. 15s. Davis and Reymers.

THE period returns when the Royal Society bring forth into the world their annual volume of Transactions. That the labours of so prolific a body have greatly contributed to the propagation of natural knowledge, is not to be questioned: at the same time it is certain that a zeal for frequent and large publications has been the means of debasing their collections, by the admission of improper materials. The Society has gleaned useless weeds along with the valuable productions of nature, and mistaken the spawn of a curious dotage for the offspring of genuine philosophy. We mean not, however, to apply this censure to the volume now under our cognizance, which contains several ingenious enquiries.

The first article is of a monstrous foetus, having neither head, heart, lungs, stomach, spleen, pancreas, liver, nor kidneys. By Claude Nicholas Le Cat, M. D.

As the title of this article contains an enumeration of this most extraordinary particulars in which the structure of the strangely-organized foetus deviated from the ordinary course of nature, we shall not enter into the anatomical account of it, which in itself is disagreeable, and the author reckons imperfect, but confine ourselves to the physiological inferences deduced from it.

Whatsoever may have been the disposition of the blood-vessels of this monster, it is a fact absolutely certain, that it had

no heart, nor any other viscus in the place of it; and that the circulation of the fluids, which appears to have taken place from the existence of the principal arteries and veins, could not have had any other moving power than the circulation of the mother itself. Hence this child, monstrous as it is, demonstrates the circulation of the blood from the mother to the foetus, and from the foetus to the mother again; which some moderns deny, and others endeavour, at least, to render doubtful. I presented to the Academy at Rouen some years ago, several observations which favoured the ancient system; the present comes to their support, to give this excellent hypothesis of Harvey all the credit it deserves.

‘The child I speak of had no mouth, œsophagus, nor stomach; thus it could not, by that usual passage, be nourished from the waters that surrounded it; it could not absorb from the surrounding fluid wherewith to fill its vessels, and supply its growth. It therefore follows, that it received both its arterial and alimentary fluids from the mother by the umbilical cord, and that it owed every thing to that circulation, which some would attempt to annihilate.’

Number II. is a letter to Dr. Watson, F. R. S. containing a description of three substances mentioned by the Arabian physicians, in a paper sent from Aleppo, and translated from the Arabic, by Mr. Channing, apothecary. The substances described are, the Tabasheer, Mamithsa, and Mamiraan. The Tabasheer is found in the hollow of the cane, of which the Indians make their lances. Avicenna, in his Canon, says of it, ‘It is the lower part of the cane which has been burnt; it is reported that the canes are fired by being rubbed one against another by the violence of the winds. This drug is produced on the coast of India.’

The Mamithsa, or Mamitha, is ‘the name of a plant like the papaver maritimum, or corniculatum. At the lower part of the Mamithsa is a moisture which sticks to the hand: it has a yellow flower like the papaver before mentioned; its seeds are different, inclining to black, like and about the size of the seeds of sesamum. The plant is of a strong and offensive smell, and very succulent. The difference between these two plants is this; the papaver corniculatum dies to the root in the winter, and sprouts again from its root in the spring; the Mamithsa, on the contrary, sprouts again in the spring from the top of its stem.

‘Avicenna, in his Canon, says, “Mamithsa is like acorns, of a yellow colour inclining to black, easily broke. It is bitter, of a substance watery and earthy; cold, but not vehemently so; its juice is in the same degree of cold as the water of pools

or lakes. It is prepared from a plant which is brought from Manbedge."

' Mamiraan. In the *Liber Memorialis*, it is said, "Mamiraan is a plant, at the bottom of whose stem are produced knotted, crooked, hard roots. The Indian is the best; this inclines to a black colour: the Chinese to yellow: the other sorts are green. It grows in the water; its leaf is like the leaf of the convolvulus; it is hot and bitterish; its seed is like that of sesamum."

Article III. is a general investigation of the nature of the curve, formed by the shadow of a prolate spheroid, upon a plane standing at right angles to the axis of the shadow; in a letter to the Royal Society, by Mr. George Witchell, F. R. S.

As this article would be unintelligible without a diagram, we must refer our readers who are desirous of an explanation of it, to the *Transactions* themselves.

The succeeding number is an attempt to account for the universal deluge, by Edward King, Esq; of Lincoln's Inn, F. R. S.

Various opinions have been entertained by philosophers, respecting the cause and manner of that extraordinary event in nature. The theory of Dr. Burnet, who supposes the waters to have burst out of the earth, is regarded as unphilosophical and improbable; the notion of Mr. Whiston, that the immense quantity of water requisite for the universal deluge, was produced by the condensation of the tail of a comet, is inconsistent with the theory of gravitation, and renders the decrease of the waters unaccountable on the principles of physics; and Mr. Ray's opinion of a temporary alteration having happened in the centre of gravity of the earth, is, if possible, more repugnant to the established laws of nature. From the unsurmountable objections to these several theories, Mr. King proposes a new one, founded on facts and observation.

' We find, says he, in the Mosaic history of the creation, that God at the first created sea as well as land; and therefore have grounds to believe both from thence, and from the reason of things, that there was as great a quantity of sea on the antediluvian earth, as there is now upon the earth in its present state.

' We find also the whole surface of the earth to be undermined by subterraneous fires, which make their appearance in various places, in very formidable volcanoes. This has been the case in Italy, and amongst the Azores, in Tartary, in Kamtschatka, in South America, in Ireland, in the islands of the East Indies, and in other parts: and we have reason to believe that these subterraneous fires have made eruptions,

not unfrequently, even in the bottom of the sea; as Mr. Mitchell has made appear in his excellent paper concerning the causes of earthquakes.

‘ We have also, in the *Philosophical Transactions*, an account of entire islands being raised in the Archipelago, and likewise amongst the Azores, by such subterraneous fires; and Mr. Ray, in his *Travels*, mentions a mountain one hundred feet high, raised by the earthquake in 1538, which also threw up so much earth, stones, and ashes, as quite filled up the *Lacus Lucrinus*.

‘ To which may be added, that fossil shells and other marine bodies are so universally found in all parts of the present continents and islands, as to amount almost to a demonstration, that all the now dry land was once covered with sea, and that for a considerable space of time, probably much longer than the continuance of the deluge is related to have been. For though such a violent flux of waters might have thrown up some shells and marine bodies upon the hills and mountains, yet it could not have flung up such vast quantities, nor so universally. The prodigious beds of shells which we now find in all parts cannot well be accounted for, but by supposing the waters, in which those shell-fish lived, to have covered the countries where they are now found, for a long time, and even for ages.

‘ The supposition therefore, which I am about to advance, founded on these facts, is this; that originally Almighty God created this earth with sea and land nearly in the same proportion as they now remain, and that it continued in that state for many ages, during which the bottom of the sea became covered with shells, and various heterogeneous bodies; that from the first of its creation there were also many subterraneous fires found within the bowels of the earth; and that, at the appointed time, these fires bursting forth at once with great violence, under the sea, raised up the bottom of the ocean, so as to pour out the waters over the face of what was before dry land, which by that means became sea, and has perhaps continued so ever since, as that which was before the flood the bottom of the sea, probably from that time has continued to be continent and dry land *.’

‘ * I do not mean by this to insinuate, that all that part of the globe which is now sea was dry land before the flood: or that the antediluvian ocean was merely of the extent of our present continent. I apprehend, on the contrary, that there was always a greater proportion of water on the face of the earth than of continent; and I would only be understood to mean,

In the subsequent part of the paper, the author urges the plausibility of this hypothesis, and endeavours to obviate the arguments which may be adduced against it: but as we chuse not to detain our readers with so conjectural a subject, we shall not enter into the consideration of them.

The next article comes from the same gentleman with the former, and is an attempt to account for the formation of spars and chrystals, which he supposes to be effected by an accretion of crystalline, or saline particles, in a liquid state.

Number VI. contains experiments with camphire, by Mr. Alexander, surgeon in Edinburgh. As this paper came lately under our cognizance, in reviewing the *Experimental Essays* of that ingenious author, we shall not give any farther account of it, but only repeat our approbation of his singular industry and application to the advancement of physick.

We are next presented with a description of a very remarkable aquatic insect, found in a ditch of standing water near Norwich, in the spring of the year 1762. By Edward King, Esq; of Lincoln's Inn, F. R. S.

The eighth article is an account of the very tall men, seen near the Straights of Magellan, in the year 1764, by the equipage of the Dolphin man of war, under the command of the hon. commodore Byron; in a letter from Mr. Charles Clarke, officer on board the said ship, to M. Maty, M. D. F. R. S.

The substance of this Account, we apprehend, is now so well known, that the publication of it in this collection was superfluous.

Number nine is a letter from Mr. William Sharp, surgeon to St. Bartholomew's Hospital, to James Parsons, M. D. F. R. S. containing an account of a new invented instrument for fractured legs.

The succeeding article is an account of a locked jaw, and paralysis, cured by electricity; by Dr. Edward Spry, of Totness, in a letter to Charles Morton, M. D. Sec. R. S.

The eleventh number contains experiments on Rathbone-Place water; by the hon. Henry Cavendish, F. R. S.

These experiments appear to have been made with great care; and as the last of them, in particular, contains some observations of general utility in the analization of waters, and reca-

mean, that all that which was dry land before the flood is now buried under the sea, whilst that which was a part of the bottom of the antediluvian ocean forms our present land: and that consequently some part of the ocean was sea both in the antediluvian earth and in the present state of it, and common to both.

pitulates the result of the experiments on that of Rathbone-Place, we beg leave to present it to our readers without mutilation.

‘ I made some experiments to find whether the unneutralized earth could be precipitated from other London waters, by the addition of lime water, as well as from Rathbone-place water. It is necessary for this purpose, that the quantity of lime water should be adjusted very exactly; for, if it is too little, it does not precipitate all the unneutralized earth; if it is too great, some of the earth in the lime water remains suspended. For this reason, as I found it almost impossible to adjust the quantity with sufficient exactness, I added such a quantity of lime water, as I was well assured was more than sufficient to precipitate the whole of the unneutralized earth; and when the precipitate was subsided, decanted off the clear liquor, and exposed it to the open air, till all the lime remaining in the water was precipitated, by attracting fixed air from the atmosphere. The clear liquor was then decanted and evaporated, which is much the most exact way I know of seeing whether any unneutralized earth remains suspended in the water. The result of the experiments was as follows:

‘ 200 ounces of water, from a pump in Marlborough-street, were mixed with 38 ounces of lime water. The earth precipitated thereby weighed 38 grains. The clear liquor, exposed to the air, and evaporated in a silver pan till it was reduced to 6 or 7 ounces, deposited no more than 2 or 3 grains of unneutralized earth.

‘ A like quantity of the same pump water, evaporated by itself without the addition of lime water, deposited about 19 grains of unneutralized earth.

‘ 200 ounces of water, from a pump in Hanover-square, being mixed with 67 ounces of lime water, the precipitate weighed 93 grains. The clear liquor, treated in the same way as the former, deposited about 2 grains of earth. 200 ounces of the same water, evaporated by itself, deposited 28 grains of earth.

‘ The same quantity of water from a pump in St. Martin’s church-yard, being mixed with 82 ounces of lime water, the precipitate weighed 108 grains. The clear liquor deposited scarce any unneutralized earth on evaporation.

‘ The same quantity of water evaporated by itself, yielded 45 grains of unneutralized earth.

‘ The way, by which I found the quantity of unneutralized earth deposited on evaporation, was, after having decanted the clear liquor, and washed the residuum with rain water, to pour a little spirit of salt into the silver pan, which
dissolves

dissolves all the calcareous earth, but, does not corrode the silver. Then, having separated the solution from the insoluble matter, the earth was precipitated by fixed alkali.

' In this way of finding the quantity of unneutralized earth, care must be taken to add very little more acid than is necessary to dissolve the unneutralized earth, and to use as little water in washing out the solution as possible; for otherwise a good deal of the selenite, which is deposited in the evaporation of most water, will be dissolved; the earth of which will be precipitated by the fixed alkali, and by that means make the quantity of unneutralized earth appear greater than it really is.

' It appears from these experiments, that the unneutralized earth is intirely precipitated from these three waters, by the addition of a proper quantity of lime water; as the trifling quantity found to be deposited, on the evaporation of two of them, most likely proceeded only from not exposing the water to the air, long enough for all the lime to be precipitated. So that I think it seems reasonable to conclude, that the unneutralized earth, in all waters, is suspended merely by being united to more than its natural proportion of fixed air.

' To return to Rathbone-place water: it appears from the foregoing experiments, that one pint of it, or 7315 grains, contains, first, as much volatile alkali as is equivalent to about $\frac{2}{10}$ grains of volatile sal ammoniac: secondly, $8\frac{4}{10}$ grains of unneutralized earth, a very small part of which is magnesia, the rest a calcareous earth: thirdly, as much fixed air, including that in the unneutralized earth, as is contained in $19\frac{8}{10}$ grains of calcareous earth: fourthly, $1\frac{2}{10}$ of selenite: fifthly, $7\frac{2}{10}$ of a mixture of sea salt and Epsom salt; and the whole solid contents of 1 pint of the water is $17\frac{1}{2}$ grains.

' One pint of water, from the pump in Marlborough-street, contains $1\frac{4}{10}$ grains of unneutralized earth, and as much fixed air as is contained in $2\frac{2}{10}$ grains of calcareous earth.

' The same quantity of water, from the pump in Hanover-square, contains $2\frac{1}{10}$ grains of unneutralized earth, with as much fixed air as is contained in $7\frac{1}{10}$ of earth.

' The same quantity of water, from St. Martin's Church-yard, contains $3\frac{4}{10}$ grains of unneutralized earth, with as much fixed air as is contained in $8\frac{2}{10}$ of earth.'

Next follows the description of a meteor seen at Oxford, October 12, 1766. In a letter to Charles Morton, M. D. Sec. R. S. from the Rev. John Swinton, B. D. F. R. S.

The succeeding article contains some observations on swarms of gnats: by the same. These observations mention, that six columns, formed intirely of these insects, ascended from the top of six boughs of an apple-tree, to the height of at least

fifty or sixty feet; and that one of them, which was greatly distended, being killed, as much blood was expressed from it as besmeared part of a wall three or four inches square.

Number fourteen is a description of the andrachne, with its botanical characters: by G. D. Ehret, F. R. S.

Article fifteen is the history of a fœtus born with a very imperfect brain; to which is subjoined a supplement to the essay on the use of ganglions, published in *Philos. Transf.* for 1764: by James Johnston, M. D.

In the above-mentioned essay, the author endeavoured to prove, that as ganglions are seated constantly on the intercostal nerves, and on others sent to muscles whose motions are involuntary; are very rarely seen on nerves sent to voluntary muscles, and not at all on the sensory nerves; it seems that, by means of ganglions, the motions of the heart, intestines, and uvea, are rendered uniformly involuntary. Several objections have been raised to this doctrine, which he attempts to invalidate.

The next number contains *Cogitata de Cometis*. Communicated by Benjamin Franklin, L. L. D. F. R. S.

The problem here treated of is, to discover the limit of attraction between comets and the sun.

Article seventeen presents us with some attempts to ascertain the utmost extent of the knowledge of the ancients in the East-Indies: by Mr. John Caverhill.

Since the discovery of the East-Indies, modern geographers have implicitly delineated China in the charts of ancient Asia, on the supposition that the knowledge of the ancients extended to the oriental boundaries of that continent. But it appears highly probable, from the accurate and laborious investigation of this ingenious gentleman, that the knowledge of the ancients actually extended no farther than the city of Cambodia. The limits of our Review will not permit us to give a detail of the circumstances and facts by which the author has conducted his inquiry into this curious and intricate subject: as a proof, however, of the industry and perspicuity with which it is prosecuted, and the authorities adduced to support it, we present our readers with the following extract:

‘ By a retrospect on such authors as have been quoted, and some others who wrote nearly at the same time, according to the order in which they lived, this subject will still appear in a clearer light.

‘ In the days of Strabo, who lived before the Christian æra, and is supposed to have survived it 28 years, few people had sailed so far as the Ganges, “ *σπανιοι μὲν καὶ πεπλευκασι*

μέχρι

μεχρὶ τοῦ Γαγίου;" and being intimately acquainted with Gallus, who was the third governor of Ægypt, he had undoubtedly the most favourable opportunities of the most authentic intelligence concerning naval affairs.

‘ Pomponius Mela is supposed to have writ before Pliny, in the reign of Claudius, and 30 years after Strabo. In that interval, there appears to have been made some farther discoveries upon the continent to the east of the Ganges; but so very imperfect, that they either imagined that country was an island, or had confounded their descriptions of it with these islands, which they would necessarily meet with in this voyage. For it is very certain, from Mela’s own words, that his knowledge of these places we are speaking of was extremely obscure, as all he has said of them is, “ ad Tabim insula est Chrysa, ad Gangem Argyra, altera aurea soli, altera argentea; atque ut maxime videtur, aut ex re nomen, aut ex vocabulo ficta fabula est.”

‘ The elder Pliny died in the 79th of the Christian æra, and was a cotemporary of Mela; and seems to have referred to the above passage in the following words: “ Extra ostium Indi Chryse et Argyre, fertiles metallis, ut credo; nam quod aliqui tradidere, aureum argenteumque iis solum esse, haud facile crediderim.”

‘ Although the age in which Solinus lived is so uncertain, yet it might be imagined that it was not very long after Pliny; having copied from the other geographers which went before him, he has advanced nothing upon this point that had not been already mentioned. His words are these: “ Extra Indi ostium insulæ duæ, Chryse et Argyre, adeo sæcundæ copia metallorum, ut plerique eas aurea sola prodiderint habere et argentea.”

‘ Josephus was 56 years of age, in the fourteenth year of Domitian’s reign, or 93d of the Christian æra; and appears to have had a little more knowledge of these places than any we have yet mentioned; for, speaking of Saphira, from whence king Solomon had his gold, he says, that “ it was a country of India, and not an island; and that it was now called by the name of Aurea, οὐν δὲ Χρυσὴν γὴν καλουμένην, τῆς Ἰνδικῆς ἐστὶν αὐτή.”

‘ Dionysius is supposed to have lived after Domitian, and before Severus. He wrote a description of the world in Greek verse, which it may be supposed he had finished before the reign of Trajan, or at least that he had not heard of the increase of geographical knowledge which took place at that time; for he was as little acquainted with the country beyond

the Ganges, as those who are supposed to have been his predecessors, and only mentions it as an island remarkable for the distinctness with which the sun-rising was observed,

Χρυσειν τοι νησον αγει πορος, ενθα και αυτου
Ανιστη καθαροιο φαινεσθαι ηελιοιο.

Dionys. Perieg. p. 111.

‘ Ptolemy flourished under Adrian and Antoninus; and made his last astronomical observation on a Wednesday, the 2d of February, in the year 141. He has taken notice of many places not mentioned any where else, and is the first who has called Malacca a peninsula. Marinus, indeed, whom he quotes as a late author, knew likewise that it was so; which still more confirms the supposition, that this was found out in Trajan’s reign.

‘ Ptolemy’s works evidently shew that his knowledge was superior to that of all the other antient geographers; and his living in Ægypt gave him many opportunities of a very early intelligence concerning any discoveries made by navigation, which might be a long time before they were communicated to the other learned men of that extensive empire. Accordingly we see, that the author of the *P. Maris Erythræi*, who is supposed to have been his cotemporary, but lived a little later to the time of Marcus and Verus, was less acquainted with these late discoveries.

‘ Agathemerus, who had read Ptolemy’s works, lived in the reign of Severus and Galienus, in the beginning of the third century, and mentions the country of the Sinæ as the most oriental he was acquainted with.

‘ Marcianus Heracleota is the last geographical author it will be necessary to mention. He is supposed to have lived some little time before the building of Constantinople, and even at that time this nation appears to have been the most oriental; for, although he copied from such authors as wrote in the interval between Ptolemy and him, yet all the improvement that was made during that time was only a mensuration of this particular coast, which Ptolemy himself tells us was not done in the days in which he lived.

‘ From these circumstances it is apparent, that no mention was made of this country during the first century. Marinus, as we have seen, wrote before Ptolemy; Ptolemy was far advanced in years before the middle of the second century; and farther, as it may be supposed that Trajan sent these ships to India at the time of his arrival in Arabia, which was in the 116th year of the Christian æra; this may very well agree, in point

point of chronology, not only with these authors, but also with our former supposition, that this country was found out in his reign. But as he scarce survived the expedition two years, such persons as were employed in this voyage, finding on their return that he was dead, might be discouraged from pursuing any discoveries they had made: especially as the voyage was attended with so much hazard and difficulty, and as the views upon which they had undertaken it were in all probability frustrated by the accession of a new emperor.

Admitting, therefore, that this was their first attempt, may not the extent of their discovery be looked upon as very considerable; and will it not in some measure account for their not having proceeded any farther than the east side of the bay of Siam?

Upon the whole, as nothing was exported from this kingdom of the Sinae but what the city of Cambodia excelled in; and as the ancient and modern situations of these cities appear to be reciprocal; above all, as we have the testimony of the *Periplus Maris Erythraei*, that it lay somewhere in the bay of Siam, and the express declaration of two others, that it was situated on the east side of the bay; joined to the unanimous consent of all the geographers, that the country to the east and south was unknown, it may reasonably be inferred, that their *ultima* were upon this coast; and the metropolis Sina or Thina the same as the modern city of Cambodia.

Number eighteen is a computation of the distance of the sun from the earth. By S. Horsley, L. L. B. rector of St. Mary, Newington, in Surry, F. R. S.

A paper formerly published, and criticised in a preceding volume of this Review.

The succeeding article is a description of an improved apparatus for performing electrical experiments, in which the electrical power is increased, the operator intirely secured from receiving any accidental shocks, and the whole rendered more convenient for experiments than heretofore: by C. L'Epinaffe, F. R. S.

As this experiment is of importance to the curious in electricity, we shall quote what relates to the method, and the advantages resulting from it.

I. The first method of improvement consists in lining the inside of the glass cylinder or globe with the following composition.

Take 4 lb of Venice turpentine, 1 lb of resin, 1 lb of bee's wax; boil these over a gentle fire, stirring them now and then for about six hours, at the end of which, stir in a quarter of a pound of vermilion: then, a little of the mixture being taken out

out and left to cool, will be hard and brittle; a token that it is fit for use. Having well heated your globe or cylinder, pour the melted mixture into it; turn the cylinder about so as to spread it evenly over the inside surface to the thickness of a sixpence, and let it cool very gradually.

‘ The advantages that result from this are as follow.

‘ 1st, Upon repeated trials I have constantly found, that a cylinder thus lined acted with much greater force than it did before it was lined, every other circumstance alike. When first I made this observation, it induced me to try what effect the lining would have upon some cylinders, which I had found so bad that I had laid them aside as useless.

‘ Upon being lined, they proved much better than any I ever had of the same size before.

‘ 2dly, Electrical machines, when laid by for any considerable time, are very apt to be out of order, and sometimes require much trouble before they can be brought to act: this inconvenience is in a great measure removed by thus lining the glass.

‘ 3dly, The cylinders thus lined are by far less liable to break by any alteration of weather, or in working the machine, which often was the case with mine before I lined them.

‘ 4thly, As a small cylinder thus prepared is equal in power to one much larger, that is not, and requires less friction, the apparatus in which it is mounted may be much contracted, and the whole, together with the person that turns the machine, may be easily supported upon one or two small stools with glass feet, when experiments require it. With a lined cylinder $7\frac{1}{2}$ inches in diameter, and about 9 inches long, I have loaded three jars, that held four gallons each, to that degree as to burst one of them, which made an explosion near to that of a pocket pistol. The cylinder was mounted in a brass frame with a wheel and pinion; the wheel was turned with ease by a small brass winch, and the rotation of the winch to that of the cylinder was as one to three.

‘ II. As raising the greatest quantity of electrical fire was the object of the first improvement, the next thing was, to preserve it when raised, and use it without wasting any, so that it might have its full effect. I had observed, that whenever a single wire was made use of instead of a chain in discharging the jars, the effect was much stronger; and upon making further experiments, I found that when the discharging parts were not all in close contact, such as being screwed tight together, or ground one into another, the effect was considerably diminished. In constructing the discharging apparatus, I therefore contrived that all the parts should be in close contact, by screwing, grinding,

ing, or soldering them together; and thus the electrical fire exerts its whole force on the body upon which the experiment is made.

‘ III. Lastly, it often happened in discharging the jars when loaded very high (as they must be to kill a large animal, or to force the fire through bodies that make a great resistance), that the persons operating, notwithstanding all their skill and care, received the whole or part of the shock. This has deterred many from repeating several useful experiments, and has intimidated others that attempted to repeat them so as to make them fail of their effect. To remove this inconvenience intirely, the discharging frame is contrived, which, at the time that it prevents the wasting of the electrical fire, leaves no possibility of the operator’s ever receiving any shock. This will plainly appear upon inspecting the figure annexed.”

Number twentieth, is two letters from the Hon. William Hamilton, his majesty’s envoy extraordinary at Naples, to the earl of Morton, president of the Royal Society, containing an account of the last eruption of mount Vesuvius. The following passage is the most interesting part of the description of that terrible and magnificent scene.

‘ From November to the 28th of March, the date of the beginning of this eruption, the smoke encreased and was mixed with ashes, which fell, and did great damage to the vineyards in the neighbourhood of the mountain. A few days before the eruption I saw (what Pliny the Younger mentions having seen, before that eruption of Vesuvius which proved fatal to his uncle) the black smoke take the form of a pine-tree. The smoke that appeared black in the day-time for near two months, before the eruption had the appearance of flame in the night.

‘ On Good Friday, the 28th of March, at seven o’clock at night, the lava began to boil over the mouth of the volcano, at first in one stream; and soon after, dividing itself into two, it took its course towards Portici. It was preceded by a violent explosion, which caused a partial earthquake in the neighbourhood of the mountain, and a shower of red hot stones and cinders were thrown up to a considerable height. Immediately upon sight of the lava, I left Naples with a party of my countrymen, whom I found as impatient as myself to satisfy their curiosity in examining so curious an operation of nature. I passed the whole night upon the mountain; and observed, that though the red hot stones were thrown up in much greater number, and to a more considerable height than before the appearance of the lava, yet the report was much less considerable than

than some days before the eruption. The lava ran near a mile in an hour's time, when the two branches joined in a hollow on the side of the mountain, without proceeding farther. I approached the mouth of the volcano, as near as I could with prudence; the lava had the appearance of a river of red hot and liquid metal, such as we see in the glass houses, on which were large floating cinders half lighted, and rolling one over another with great precipitation down the side of the mountain, forming a most beautiful and uncommon cascade; the colour of the fire was much paler and more bright the first night than the subsequent nights, when it became of a deep red, probably owing to its having been more impregnated with sulphur at first than afterwards. In the day-time, unless you are quite close, the lava has no appearance of fire; but a thick white smoke marks its course.'

Article XXI. contains observations on the heat of the Bath waters: by John Howard, Esq; F. R. S.

Observations on the heat of the Bath Waters.

| | | | |
|---|------|----|------------------|
| King's bath pump | 113° | | |
| Hot bath pump | 114 | | |
| Cross bath pump | 108 | | |
| King's bath * | 99 | 97 | 100 coolest part |
| | 101 | 99 | 103 hottest part |
| Queen's bath * | 97 | 95 | 98 coolest part |
| | 98 | 96 | 99 warmest |
| The pump in the bath | 113 | | |
| Cross bath | 89 | | coolest part |
| | 90 | | warmest part |
| Cross bath pump | 107 | | |
| Hot bath | 96 | | coolest part |
| | 97 | | warmest part |
| The pump in the hot bath | 113 | | |
| Pump in the Market-place, Bath | | | 54 |
| Springs on Claverton, and at the late Mr. Allen's | | | 47 |
| Springs on Lansdown | | | 45 |
| St. James's spring water | | | 43 |
| Old well house, Bristol | | | 67 |
| New well, ditto | | | 77 |

'The temperature of the above springs taken in November, and December last, 1765, by Farenheit's scale (Bird's Thermometer).'

* 'Taken at three different days.'

The

The next article is observations on the heat of the Bath and Bristol water, by Mr. John Canton, A. M. F. R. S.

'After pumping about $\frac{1}{4}$ of an hour, a Farenheit's thermometer, held in the steam from the common pump of the king's bath, was raised to 112° . The steam from the common pump of the hot bath raised it to $114^{\circ}\frac{1}{2}$. At the pump of the cross bath, it stood at 110° . At noon, the heat of the shaded air was 66° , and of common water exposed to it 61° . I found the bath water, and common water, brought to the same degree of heat, to cool equally fast. The next day, Sept. 14, I was at the hot well near Bristol, the water of which raised the thermometer to 76° . In common water exposed to the shaded air it stood at 62° .

Number twenty-third is a letter to Dr. Watson, F. R. S. from the Hon. Daines Barrington, F. R. S. on some perch and trout, found in Wales, which are crooked near the tail.

Number twenty-fourth, An observation of an eclipse of the sun at the island of Newfoundland, August 5, 1766.

Article twenty-fifth, an extract of a letter from Fleming Martin, Esq; chief engineer at Bengal, dated Oct. 8, 1765, on the heat of that climate. As our connexions with that country may render this subject interesting to the nation, we shall copy the extract.

'In regard to the intense and uncommon heat in this climate; it has been for some time past almost insufferable.

'The thermometer was seldom under 98, and the quicksilver rose at certain times of the day to 104 degrees, by the best adjusted instrument; nay, I have been assured by some gentlemen, that, in the camp 500 miles distant, the thermometer often stood at 120; but such a difference, I imagine, was occasioned by the badness of the instrument.

'However it is certain, that nothing could exceed the intense heat we felt day and night, during the month of June. May and July were little inferior at times, but afforded some intermission; otherwise a very great mortality must have attended this settlement, though we were not without instances of fatal effects in the month of June, when some few individuals in sound health were suddenly seized, and died in the space of four hours after; but, considering the malignity of the climate, we have not lost many, and I believe the generality of people are not so intemperate as some years past they used to be; though, from what I have seen, the best constitutions in the most moderate persons are a poor match against a fever or other disorders in this country.

'I have been as free from sickness as any other person in the settlement; but I cannot say that I have enjoyed myself in that

that degree as to be an exception; for no man here is without complaints, and life and death are so suddenly exchanged, that medicines have not time very frequently to operate before the latter prevails. This is generally the case in malignant fevers, which are here termed *pucker fevers*, meaning (in the natives language) strong fevers.

‘The rains have set in since the 4th of June. We call this the unhealthy season, on account of the salt petre impregnated in the earth, which is exhaled by the sun, when the rain admits of intervals. Great sickness is caused thereby, especially when the rains subside; which generally happens about the middle of October. The air becomes afterwards rather more temperate, and, till April, permits of exercise, to recover the human frame, that is relaxed and worn out by the preceding season; for in the hot periods every relief is denied, except rising in the morning, and being on horse-back by day-break, in order to enjoy an hour, or little more, before the sun is elevated: it becomes too powerful by six o’clock to withstand its influence; nor can the same be attempted that day again till the sun retires, so that the rest of the twenty-four hours is passed under the most severe trials of heat. In such season it is impossible to sleep under the suffocating heat that renders respiration extremely difficult; hence people get out into the *virando’s* and elsewhere for breath, where the dews prove cooling, but generally mortal to such as venture to sleep in that air. In short, this climate soon exhausts a person’s health and strength, though ever so firm in constitution, as is visible in every countenance, after being here twelve months. I have been lately informed by an officer of distinction, who was formerly engineer at this place, that he being sent out to survey a salt lake in the month of September, he found the sulphureous vapours so stagnated and gross, that he was obliged to get up into the tallest trees he could find, to enjoy the benefit of respiration every now and then; he added, that he constantly had recourse to smoking tobacco, (except during the hours of sleep) to which and to swallowing large quantities of raw brandy (though naturally averse to strong liquors) he attributed his safety. However, on his return, he was seized with an inveterate fever of the putrid kind, which he miraculously survived, though others, who attended him on the survey, and had lived many years in the climate, were carried off, at the same time, by the like fever.’

[To be concluded in our next.]

[17]

II. *An Account of the Manners and Customs of Italy; with Observations on the Mistakes of some Travellers with regard to that Country.* In Two Vols. By Joseph Baretti. 8vo. Pr. 10s. Davies.

MR. Sharp, whose Travels into Italy we have already reviewed with approbation, is the capital author whom Mr. Baretti attacks in this account of his own country and its inhabitants. When a difference in matters either of fact or opinion happens between two persons of equal probity and capacity, nothing can be more difficult than to pronounce with certainty upon which side the truth lies. Mr. Sharp's moral character, it is well known, stands unimpeached. The fortune he has so worthily acquired by his eminence in a liberal and useful profession, places him above all suspicion of writing for bread; and the account he has given us of the Italians entitles him to a considerable rank among men of letters and discernment. As we are utter strangers to the moral as well as personal character of his antagonist, we shall leave him and his friends to answer for both; but without violating the laws of impartiality, or trespassing upon the rules of candid criticism, we can safely assert, that in England he is a foreign adventurer, in Italy a despicable bigot; that his work appears with every character of being a job either for a party or a bookseller, perhaps for both: nor is the knowledge he discovers either of men or things, comparable to that of the gentleman whom he attacks.

The difference between Mr. Sharp and Mr. Baretti consists chiefly in facts, or inferences deducible from them: the former lie within the province of truth, as the latter do within that of reason. We shall for once set aside the criterions of both, and examine the account before us by its own intrinsic characters, and the author's self consistency, when set in opposition to Mr. Sharp.—We are afraid that the generality of our readers will not agree in the truth of Mr. Baretti's first sentence. 'Few books (says he) are so acceptable to the greatest part of mankind, as those that abound in slander and invective.' If this observation is meant to be applied to England, we will venture to pronounce it equally unjust as illiberal; and the writer would have come much nearer to the truth, had he reversed his proposition. A dunce may call true satire slander, and a generous indignation invective; but the public of England know how to distinguish between both:

* See Vol. XXII. p. 284.

and there is no country in Europe, where works which have nothing but *slander* and *invective* to recommend them, meet with so great contempt and neglect as in England.

Our author, with the same dull monotony, tells us, that Mr. Sharp, in the work he undertook, lay 'under three *most* capital disadvantages; that is to say, he was ignorant of the Italian language, was of no high rank, and was afflicted with bodily disorders.' To prove Mr. Sharp ignorant of Italian, Mr. Baretti informs us, that 'throughout his work he has spelt several names of families, of saints, and of towns erroneously.' A most excellent proof! and we will venture to say, that the best English author alive may be proved, by the same argument, not to understand a word of English. Few families have, from their originals, spelt their names in the same manner; and it has been frequently observed, that some of our best English writers, lord Clarendon particularly, are in their original manuscripts deficient in the orthography of the most common words. We have seen original signatures of the great Lord Burleigh, in which he sometimes spells his name *Cecil*, and sometimes *Cecyl*. Is a man to be pronounced ignorant of the English language, if he should spell the name of a noble lord, *Littleton*, instead of *Lyttelton*? The same observation holds, perhaps, still more generally as to the names of towns and places. Mr. Baretti mentions Mr. Sharp's inability in catching sounds when orally uttered, as being another proof of his ignorance in the Italian language. We have nothing to reply to this argument, till he shall produce a sheet of sounds and oral utterance fairly printed, to prove his allegation.

The second proof, of Mr. Sharp being of no high rank, insinuates as if he had been thereby precluded from all opportunities of keeping good company, and consequently of information. If the lye direct is not a sufficient confutation of this charge, all we can say is, that it proves Italy to be a nation of barbarians, swelled with conceit of their own nothingness, and without the smallest taste or regard of liberal endowments in any man (for the charge is not particularly levelled against Mr. Sharp) whose station in life does not answer their vulgar ideas of greatness and nobility. As to the third charge, of Mr. Sharp being afflicted with bodily disorders, if true, it was his misfortune, and not his fault; though it was a crime in Mr. Baretti to mention it, unless he could have brought instances where Mr. Sharp's personal infirmities affect either his style, his narrative, or reasoning. But indeed this insinuation is as false as the former. Mr. Sharp was not afflicted with any bodily distemper that could at all disqualify him from

from making such observations as he has published; and in every part of Italy where he resided, his house was ever the rendezvous of *Italians* and foreigners of all ranks and nations.

‘Intending (says our author) to throw a ridicule on the *Italians*, Mr. Sharp says, that *they give the name of palaces even to their country-houses*. But he is himself ridiculous in saying so. *Un palazzo* means in Italian *the building where the sovereign resides, or the house in which a nobleman lives*. Thus Marlborough-house or Devonshire-house would, in Italian, be distinguished from common houses, and be called *palazzo's*. What in England is *a private-man's habitation, or a building in which many common families live*, in Italian is called *una casa*. The least knowledge of our language had shewn Mr. Sharp the distinguishing propriety of these two words, and had kept him from stealing this blunder, along with many others, from *Misson's Travels through Italy*. *Misson* was not able to separate the idea annexed by the English to their word *palace*, from that annexed by the *Italians* to their word *palazzo*. He thought they both excluded *littleness*, which our word *palazzo* does not; and betrayed his unskilfulness in our language many years ago, as Mr. Sharp does now.’

This is one of the most unaccountable passages we have met with for some time, because we cannot see, according to this writer's own account, the least difference between him and Mr. Sharp. The word *palace* in English does not exclude *littleness*; for every bishop has his palace, several of which are not comparable, either for magnificence or conveniency, to the dwelling-houses of many of our middling gentry. But after all, we are by no means satisfied that Mr. Baretti's *ipse dixit* destroys the fact advanced by Mr. Sharp, that the *Italians* give the name of palaces even to their paultry country-houses.

The second chapter of this notable production mentions a journey which our author performed from Venice to Ancona, in 1765; part of which we shall lay before the reader, because both Mr. Baretti and his friends have made the fact contained in it a capital charge against Mr. Sharp.

‘I had been there about three months without ever having had the pleasure of seeing an English traveller go through or by the place; when lo! on a morning betimes, one Signor Cecco Storani came to me in a hurry, and told me, that late the preceding night an English gentleman, with three young ladies, had put up at the post-house; and as he did not understand English, he desired I would introduce him to these strangers, that he and his family might shew them some civilities.’

‘ This Signor Cecco is the son of an Anconitan nobleman decorated by the pope or the pretender (no matter which) with the title of English Consul in that town. The British consulship there is, certainly, not very profitable in point of interest: but the nobility of Ancona look upon it as very honourable, and they are fond of it, as it gives them some consideration in the place, besides affording them an opportunity of being liberal of their dinners to many strangers, and especially the English, of whom they are enamoured to a degree of enthusiasm.

‘ If Mr. Sharp knew me personally, he would certainly do me the honour to believe me, when I aver that I was much pleased with this piece of intelligence from Signor Cecco. Now, said I, I shall see an Englishman again; and what is still infinitely better, some English women, whose conversation will renew those pleasing ideas of which I have been so long deprived. But alas, what a disappointment! Though it was scarcely eight o'clock, as far as I can remember, on my reaching the inn with my friend, I found that the gentleman and the ladies were gone. They had got an hour before into their coach, and were hastening towards Loretto, in their way to Rome.

‘ No man in his senses can suppose that a gentleman who travels with such precipitancy along the Romagna and the Marca, is a fit person to meddle with the business of describing the manners and customs of their inhabitants. Yet Mr. Sharp has boldly meddled with that business, for the gentleman who travelled with those young ladies was Mr. Sharp himself.

‘ On his arrival at Loretto the same evening of that day in which he left Ancona, Mr. Sharp sat gravely down to write a long letter to an imaginary correspondent in England, and informed him of *the disadvantages that Ancona lies under, from the infinite concessions made to the church by the commercial and military parts of the nation.* A fine period, and in the true political stile! But did Mr. Sharp understand it himself, when he had written it? For my part I do not, as I never heard at Ancona of any *commercial or military parts of the Anconitan nation.* The church at Ancona is the absolute temporal sovereign as well as the spiritual: and what *concessions* do absolute sovereigns want from any part of their subjects? It is true, that there are at Ancona many *commercial people*; that is, some dozen of merchants: and it is true there are some *military people*; that is, about two score of soldiers: but neither of these two *parts* of that *nation* do, or can, constitute any distinct political body endowed with any power independant of the sovereign, as the *Crift* of Mr. Sharp's emphatical period imports, when he says
that

h at *they made concessions*. Yet these concessions are *infinite* by his account.'

To read this account, one would imagine, that Mr. Sharp, upon the slight view he had of Ancona, had sat down to write a geographical, commercial, and political account of the place; whereas he really says no more than what any inquisitive person might learn, supposing him to have travelled with the rapidity described by Mr. Baretti. 'Ancona (says Mr. Sharp) is one of the most striking prospects in Italy; it stands both on the summit and the brow of a hill. It has a mole, a fine citadel, and, in short, is a flourishing town, when considered under the disadvantages that every place labours here, from the infinite concessions that are made to the church, both by the commercial and the military parts of the nation. It is hardly to be expressed how beautiful the environs of Ancona are.' What information is there in this passage, which a man upon the spur might not have collected? There is nothing here descriptive either of the manners or customs of the inhabitants. Besides, how does Mr. Baretti know in what manner Mr. Sharp passed his time before he entered the post-house. We believe that every gentleman who travels for improvement, or out of curiosity, spends as much time as he can either in the environs of a place he visits, or getting the necessary information concerning it, before he enters his inn to go to rest. Our author's sneer concerning the commercial and military parts of the nation characterizes an abject Italian, who dares not reflect that even sovereign power is a concession from the people: and that the greater the concessions made to the church by the commercial and military parts of a nation are, they prove them to be the greater slaves and bigots. As to the phrase *Anconitan nation*, which is particularized as a note of ridicule, it is no expression of Mr. Sharp, but of Baretti himself, who either does not understand plain English, or has not candour enough to represent Mr. Sharp's meaning fairly.

As we do not, for an obvious reason which the reader will find in the next article, intend to make a thorough review of the performance before us, we shall confine ourselves to a few passages which Mr. Sharp, in his late pamphlet, seems to have overlooked.

Among other very quibbling particulars concerning the present state of Sinigaglia, and the entries of merchant-ships into Ancona, and after some ironical praises of Mr. Sharp, 'Where (says Mr. Baretti) was his *good nature*, when he betrayed somewhat like a wish in favour of the Barbary pirates, and even gave them a broad hint about the facility of plundering the treasures at Loretto? Had he forgot that those

pirates are a gang of Mahometans and Jews, of the very worst kind, to say nothing of renegadoes? One would think, that a *good-natured* man, and one of the best kind of Christians, could never be pleased to hear of any goods, whether wisely or superstitiously employed, belonging to Christians of any denomination, carried away to Algiers or Tripoli, to promote the happiness of infidelity and the triumph of unbelievers. But *good-natured* Christians, whether papists or protestants, when influenced by a religious zeal, are often keener in their aversion and hatred than they are themselves aware of: and so the *good-natured* Mr. Sharp has unwarily shewn, that he would not be sorry if those pirates could run away with the Loretto treasure, and the miraculous madona into the bargain. Nor did he consider that, if his hints were taken, the Loretto gold and jewels might enable those plunderers to break the peace with Old England, and put her at the expence of still larger presents to keep them quiet.'

We cannot answer for Mr. Sharp's way of thinking, but we are not afraid to say that, as Christians, we should not be sorry if such an event was to take place as that of infidels plundering Loretto. We know very little difference between infidels and Italian idolators, as described by Mr. Baretti himself. In a political sense, we cannot clearly make out the title of his Holiness to the treasures of Loretto, which we consider as the daw in the fable stuffed or stuck with foreign feathers; and were every nation to claim its own, we believe the old gentleman at Rome must even be contented with the bare walls of the Santa Casa. Our author's abuse of the English government is a fresh proof of the gratitude which foreigners, bigotted to the Romish religion, repay for the protection and encouragement they meet with in this country.

Mr. Baretti then affects to ridicule Mr. Addison and Mr. Sharp for thinking it practicable for a handful of resolute men to surprize Loretto, and run away with its treasures. His wit upon this occasion is as stupid, as his reasoning is inconclusive. Mr. Baretti's ideas, perhaps, never carried him beyond the danger of scaling the walls of a nunnery, or that of a midnight serenade; nor do we imagine that he had ever so much courage as even to read the exploits of English sailors and soldiers during the last war. Is the strength of the pitiful environs of Loretto, and the courage of their effeminate inhabitants, to be compared with those of the Havannah, Guadaloupe, and Martinico; nay, of places and countries which, in the last war, even small parties of the English surprized, took, or demolished? But the ignorance with which our author writes on such a subject is pardonable in an Italian.

Mr.

Mr. Baretti shews a specimen of his criticism in the English language by his remarks on the following words of Mr. Sharp: 'Our late resident in Venice, upon his first arrival there, loudly proclaimed, that, should any Englishman be assassinated during his residentship, no expence, no intercession should prevent his bringing the criminal to condign punishment.' In reading the above passage, we will venture to assert, that no Englishman, who understands his mother-tongue, can have any other idea of the words *loudly proclaimed*, than that the resident took an opportunity, in every public company he mixed with, *loudly to declare* his resolution. But let us now see our author's curious criticism.

'A proclamation, if I understand it right, is a public notice given by means of a crier. But did the English resident give notice by means of a crier, that he would *bring to punishment* any Venetian who should assassinate an Englishman? No certainly; because foreign ministers have no such right in the countries where they are sent to reside, and are, under no pretence, allowed to threaten the subjects of other sovereigns. Did he go himself about the streets and canals of Venice, publishing his intention with a loud voice? No certainly; because this had been even more ridiculous than the absurdity we combat.'

Had we not quoted Mr. Baretti's words, our readers might have found it difficult to believe that so much nonsense could be crowded into so few lines.

The fifth chapter of Mr. Baretti's work contains a general panegyric upon his happy, virtuous countrymen. He raves against Mr. Sharp in the three succeeding ones; and the same strain of panegyric and abuse of that gentleman is carried to the end of the first volume. In the eighteenth, nineteenth, and twentieth chapters, which fall into the second volume, Mr. Baretti very modestly undertakes a defence of the Italian convents, nuns, friars, and idolatry, against Dr. Middleton and other protestant writers; and, after a few digressions upon the manners and customs of different nations in Italy, (all along abusing protestant writers with a matchless effrontery), he concludes his second volume with giving the lie to every dictate of common sense, and every principle of experience, philosophy, or learning.

To conclude: we consider this performance as a most audacious insult upon the constitution and church of England; because the avowed intention of the author is to defend his own countrymen, and to recommend their manners, practices, and religion, at the expence of every thing which ought to be dear not only to a lover of liberty, but a rational being. We have, in perusing these volumes, carefully distinguished between Mr.

Baretti's facts and opinions; and, admitting the former to be true, and the latter to be candid, we think the very apology he makes for his countrymen proves them to be slaves and barbarians; because they have no bond of society, except the most abject fear, indolence, superstition, and idolatry.

III. *A View of the Customs, Manners, Drama, &c. of Italy, as they are described in the Frustra Letteraria; and in the Account of Italy in English, written by Mr. Baretti; compared with the Letters from Italy, written by Mr. Sharp. By Samuel Sharp, Esq. 8vo. Pr. 1s. 6d. Nicoll.*

WE should have inserted the preceding article two months ago, had we not been informed that Mr. Sharp was preparing this publication for the press. The defence he makes against Mr. Baretti's attacks may be literally termed *argumenta ad hominem*; for they are chiefly drawn from the *Frustra Letteraria* (or Literary Scourge) a work not unlike the Critical Review, which that gentleman published in the years 1763, 64, and 65, and which Mr. Sharp, to the amazement as well as conviction of mankind, has proved absolutely to contradict the most material facts advanced by Mr. Baretti in his account of Italy. Though Mr. Sharp has made those contradictions the ground-work of the pamphlet before us, yet he avails himself of the misrepresentations of his antagonist's false and unfair quotations from his Letters.

Mr. Baretti (says Mr. Sharp) in his eulogium on the learned men of Italy, laments, however, the discouragements under which learning lies, and ascribes its present vigour to the ambition and curiosity of its admirers. He says, that learning cannot procure in our days that veneration to its professors from all classes of people, and especially from princes and great lords, which it procured to them soon after its restoration; that a cardinal's hat is not now to be grasped at by climbing up the ladders of Greek and Latin; that they have no king of Prussia for a patron and panegyrist, who will deign to take the trouble of gilding all Voltaire's silver, and all Algarotti's copper; that the trade of writing books is by no means a profitable trade; that not one writer in a hundred, ever got with his quill as much in a twelvemonth, as the worst hackney scribler in London can get in a week; that the impossibility of making money by their literary labours, is not the only disadvantage that attends the learned of Italy; they are likewise to encounter many difficulties in the publication of their works. Nothing is printed in Italy without being first licensed by two, and sometimes more revisers, appointed by the civil and ecclesiastical government. These are to peruse every manuscript in.

intended for the press; and sometimes their scrupulousness and timidity, sometimes their vanity or ill temper, and sometimes their ignorance and insufficiency, raise so many objections, that a poor author is often made quite sick with his own productions. Yet he says, that long use has reconciled the Italians to this custom; and that, in the present state of things, slavery is preferable to liberty. Had Mr. Sharp drawn the Italians in the black colours here exhibited by Mr. Baretti, he might reasonably have incurred the indignation not only of Italians, but of every man who has any sense of the blessings of liberty. Were our press to be set free, says Mr. Baretti, sedition, defamation, profaneness, ribaldry, and other such benefits, would then quickly circulate through all our towns, villages, and hamlets. Irreligion would be substituted in a great measure to bigotry and superstition; the pope would be called antichrist, and mother church a whore; such would be, amongst others, the blessed effects of a free press in Italy, could we ever be indulged with it. But heaven avert we should! It is said that no body knows the pleasures of madness but madmen. The same may be justly said of the peculiar advantages of slavery; they are not to be conceived but by slaves. And if it be true, that learning cannot flourish, but in the sunshine of liberty; and if it be impossible, without a freedom of the press, ever to have in Italy such writers as the Johnsons and Warburtons of England, let Italy never have any, as long as their Alps and Appenines will stand; provided that on the other hand she never be ornamented by—*Cætera desunt*.

‘ I shall not descant on this account of the general state of learning in Italy, which seems on the one hand to be represented as in the most flourishing situation; and on the other as labouring under almost insurmountable difficulties; but shall proceed to the positive judgment that Mr. Baretti has passed on this subject in his *Frusta Letteraria*.

‘ FRUSTA LETTERARIA.

‘ Page 290. Mr. Baretti asserts, that in point of learning the Italians are as far below the French, as the people of Morocco are below the Italians.

‘ P. 191. That amongst the modern Tuscans, Cocchi alone writes a perfectly good prose—all the others are totally ignorant of a good stile. Count Gasparo Gozzi of Venice, however, approaches towards his manner, as does also a young professor at Padua, whose name I do not mention, because he has never printed any book.—All the Romans and Neapolitans write badly; I mean with regard to stile.—In Piedmont and in Lombardy, I do not know any author who writes distinguishably

ably well.—This account perhaps (says Mr. Baretti) does no great honour to my dear country; but shall I tell lies to do honour to my dear country?

‘ P. 329. He affirms that, till within these two or three years, for half a century past, sonnets, eclogues, love stanzas, &c. have infected all Italy; and that this poetical pestilence has, during that period, committed the most cruel devastation on logic, good taste and common sense.

‘ P. 381. That amongst the innumerable false opinions which are adopted in wise Italy for true ones, that which Italians form in regard to their language, is not the least false; as they suppose without scruple, that it is superior, in beauty, to all the living languages; and that it even equals those of Greece and ancient Rome; but that he shall shew them, with clear evidence, the falsity of this notion, and prove to them, that their language is not equal, much less superior, to the living languages of France and England.

‘ P. 168. That in Italy there are, at this time, more writers than readers; but that there are only three authors generally read; one a good writer, Metastasio, the other two, Goldoni and Chiari, bad writers.

‘ P. 253. That however Italy may not be so totally destitute of accomplished ladies, as some women-haters would make us believe; nevertheless we must, to our shame, confess, that our ladies are not generally educated with the same attention, as in other parts of Europe. In France, Germany, and even in Denmark and Sweden, it is as easy to find many women perfectly well educated, and consequently knowing and amiable, as in this our peninsula, to meet with foolish and ill behaved women; nevertheless the blame of this disgraceful difference betwixt *all* our ladies, and *all* the ladies of those countries, is not to be imputed entirely to our fathers and mothers, though they scandalously neglect this their principal duty, but in great part to the writers in Italy, who have not yet been able to supply their country with proper books for finishing a woman’s education.’

This is only a small specimen of Mr. Baretti’s impartiality with regard to his dear country. Who could think that the author of the Account of Italy, and the writer of the *Frusca Letteraria*, were describing the same land, men, women, and manners?

‘ In a chapter to which Mr. Baretti has given the title of *the glories of the age of darkness*, he says, If in future times, any learned men shall compile the insipid literary history of modern Italy, I beg my name may not be mentioned amongst those of my countrymen; and my ghost will be much obliged to them,
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if they will inform their cotemporaries, that I never spoke of the age I lived in, but under the title of Tenebroso; and a few lines lower, he calls it an age, with respect to Italy, dark, very dark—Tenebroso, Tenebrosissimo.—I shall make no comment on these bold strokes, and seeming caricatures; but the reader, I suppose, will, after this representation, forbear to censure Mr. Sharp's total silence on the state of learning in Italy; as it is natural to believe, that however wide his opinions may have been from those advanced in the *Frustra Letteraria*, by Mr. Baretti, yet he could hardly dare to oppose the judgment of a man, who was a critic by profession, and who being an Italian, was so much better qualified than he could be, to write on so difficult a subject.

Mr. Sharp in the next place takes notice of the representation which Mr. Baretti has made in his *Frustra Letteraria* of the Vocabulary of the Crusca. 'Though the Vocabulary of the Crusca (says he) contain four thousand more words, than either Johnson's Dictionary, or that of the French Academy; yet one third of them are not used, either in writing, or in conversation; whereas both the English and French adopt in a manner every word in their dictionaries. Mr. Baretti thinks it would be of utility to the public, were the vocabulary purged of the various kinds of obsolete, and certain obscene words with which it abounds. He laments that the ancient and present members of the academy, being mostly Florentines, have always prescribed to authors the use of the Tuscan language. He says, that in France the language of books is the same through the whole kingdom; and that in England the same rule is observed; but that in Italy authors are constrained to study the dialect of a particular country, which would not have been the case, had the vocabulary of the Crusca been a universal, and not a provincial vocabulary. Another objection to their vocabulary, is their choice of words from infamous and vulgar writers; whereas in England, the models of the language are the writings of Clarendon, Temple, Swift, &c. and in France, the Corneilles, the Racines, the Molières, are their models, all venerable names;—and, says he, shall we Italians number amongst the authors of our language, a croud of scribes, barbers, coopers, carpenters, and such like rabble? Can a language written in the times of barbarism, when we knew neither science nor criticism, stand in any competition with the languages written by Bossuet and Tillotson? What ample dictionaries would those of England and France be, if the French still registered the words used by Amist, Rabelais, Comines; and the English preserved those

of

of Gower, Chaucer, and Caxton? He finishes this critique on the Italian vocabulary with an observation on Boccace, which, as I esteem it equally curious with all the opinions advanced under this article, I shall beg leave to lay before the reader.—

“Boccace had wit, a lively imagination, eloquence, and all the other endowments necessary to form a good writer; nevertheless Boccace has been the ruin of the Italian tongue, and the chief cause that Italy does not yet possess a good and universal language; because these writers who first succeeded him, and afterwards the academists of the Crusca, delighted with his writings, the best they had yet seen, and charmed more than they should have been with the wantonness of his pen, they went on from year to year, and from age to age, celebrating him so much, that at length the universal opinion, or rather the universal error, was established; that in point of language and style, Boccace was absolutely without a fault; and consequently that whoever would write well in Italian, ought to write as Boccace had written.—But how can it be believed, that a man who lived in an age nearly barbarous, could perfect the language of our country? that a servile imitator of the transposed phrases of the Latin, a dead language, could be the original of his own, a living one? Nevertheless such was the respect paid to his works, that for the space of two hundred years, hardly any writer presumed to adopt a word not consecrated in them. This is the reason why our written language still retains the Latin character, and that people in general cannot be pleased with the writings of Boccace, nor his followers: whilst in England and in France, where they fortunately had no Boccace, nor disciples of Boccace, there have been formed two written languages, equally intelligible to the highest and the lowest orders of men.”

We shall not trespass upon this performance, by producing farther instances of Mr. Baretti's absurdities, inconsistencies, and contradictions, which are to be found in every page. It is sufficient to say, that Mr. Sharp has more than vindicated his own candor as a gentleman, and his character as a traveller and a scholar. He has fully shewn his antagonist to be deficient in both, after trying him by the most unexceptionable of all evidences, his own free and uncompelled testimony; and that he is only, to give him the most favourable appellation, a literary harlequin, but destitute of skill and abilities to perform his part.

IV. *Commentaries on the Laws of England. Book the Third. By William Blackstone, Esq. Solicitor General to her Majesty.*
4to. Pr. 18s. Bathurst. Concluded.

MR. Blackstone, in the very interesting part of his work at which we broke off in our last Review, distinguishes between an appeal from a court of equity, and writs of error from a court of law: That the former may be brought upon any interlocutory matter, the latter upon nothing except only a definitive judgment: That on writs of error the house of lords pronounces the judgment, on appeals it gives direction to the court below to rectify its own decree.

‘The next court that I shall mention is one that hath no original jurisdiction, but is only a court of appeal, to correct the errors of other jurisdictions. This is the court of exchequer chamber; which was first erected by statute 31 Edw. III. c. 12. to determine causes upon writs of error from the common law side of the court of exchequer. And to that end it consists of the lord treasurer, the lord chancellor, and the justices of the king’s bench and common pleas. In imitation of which, a second court of exchequer chamber was erected by statute 27 Eliz. c. 8. consisting of the justices of the common pleas, and the barons of the exchequer; before whom writs of error may be brought to reverse judgments in certain suits originally begun in the court of king’s bench. Into the court also of exchequer chamber, (which then consists of all the judges of the three superior courts, and now and then the lord chancellor also) are sometimes adjourned from the other courts such causes, as the judges upon argument find to be of great weight and difficulty, before any judgment is given upon them in the court below.’

Our learned author’s account of the jurisdiction of the house of peers is equally rational and natural. He observes, that it has no original jurisdiction, but only upon appeals and writs of error. The reason of this is, that upon the dissolution of the Aula Regia, which was composed of the barons of parliament, and when its jurisdiction was split into subordinate tribunals, it followed, that the right of receiving appeals, and superintending all other jurisdictions, still remained in that noble assembly, from which every other great court was derived. No appeal is permitted from them, the law reposing an entire confidence in the honour and conscience of the members. He mentions afterwards a tribunal established by statute the 14th of Edward III. consisting of one prelate, two earls, and two barons. This court, or rather committee, seems to have been instituted to remedy the defects or delays in the proceedings

ings of inferior courts, and intended to be a kind of supplement to the court of peers, lest the subject should suffer for want of an appeal during its non-session.

Mr. Blackstone next gives an account of the courts of assize and *nisi prius*; but we shall omit particulars, as lawyers can be no strangers to their institutions, and the knowledge of them is not extremely necessary to the generality of other readers.

The contents of the fifth chapter, which treats of courts ecclesiastical, military, and maritime, must be both interesting and entertaining to all readers. In the Saxon times, the lay and ecclesiastical jurisdictions were the same. The bishop sat in judgment with the aldermen and sheriff of the county; but a greater deference of opinion was given to him in ecclesiastical matters, as in temporal matters to the lay judge. Our author thinks that this moderate and rational plan was destroyed by the ambition of the court of Rome, which separated the ecclesiastical from the lay jurisdiction, and monopolized to itself the cognizance of all clerical matters and clergymen. Henry I. when he restored the laws of Edward the Confessor, restored that part of the English constitution; but the ambitious prelate archbishop Anselm opposed it; and in the synod of the clergy at Westminster, the 3d of Henry I. they ordained, that no bishop should attend the discussion of temporal causes, which soon dissolved this newly-effected union. We need not point out to the reader the mischief and the bloodshed which this papal arrogance occasioned not only in England, but all over Europe, nor the absurd doctrines upon which it was formed. We cannot, however, in this place avoid the temptation of observing, that other ranks of men besides the clergy are fond of having their institutions considered as sacred, and to contain mysteries of which they themselves only can be the judges; though, in fact, a very small portion of common sense may enable any man, as well as an adept, to give a sound rational verdict upon the offence.—Discipline, it is said, must be kept up.—The church of Rome always did, and still does make use of the same argument; but we can see no reason why a free British subject is reduced to a state worse than that of slavery, on pretence of preserving discipline.

In treating of courts Christian or ecclesiastical, Mr. Blackstone observes the same method he pursued when he explained the nature of civil courts; for he begins with the lowest, and ascends gradually to the supreme court of appeal.

The archdeacon's court is held in his absence by his official, and from thence lies an appeal to

The consistory court, which every diocesan bishop holds in his cathedral, for trying ecclesiastical causes within his diocese.

His

His chancellor or commissary is to judge, and from him lies an appeal to the archbishop of each province in

The court of arches, the judge of which is called dean of the arches, because he antiently held his court in the church of St. Mary le Bow (*Sancta Maria de arcubus*). His jurisdiction is only over the thirteen peculiar parishes belonging to the archbishop of London; but the office of dean of the arches having been united for a long time with that of the archbishop's principal official, he now, in right of the last mentioned office, receives and determines appeals from the sentences of all inferior ecclesiastical courts within the province. An appeal lies from this court to the king in chancery, as supreme head of the English church.

The jurisdiction of the court of peculiars, is over all those parishes dispersed throughout the province of Canterbury, in the midst of other dioceses, which are exempt from the ordinary's jurisdiction, and subject to the metropolitan only. An appeal lies from this court, likewise, to the king in Chancery.

In the prerogative court are tried all testamentary causes, before a judge appointed by the archbishop, and an appeal lies from him likewise to the king in chancery. It may be proper to inform the reader, that all those appeals to the king in chancery lay to the pope before the time of the Reformation; by which he may form some idea of the prodigious influence the court of Rome must have had in England till that period.

A commission issuing out of chancery, under the great seal, appoints the court of delegates, which represents the royal person, and is the supreme court of appeal in all ecclesiastical causes. It is generally composed of lords spiritual and temporal, judges and doctors of the civil law. It is observable, that the English formerly were extremely impatient under the power which the pope assumed to himself, of advocating all causes to his own court. It was however rivetted (after being repealed) by the shameful concessions which king John made to his holiness, and the kings never recovered their supremacy in ecclesiastical affairs till the Reformation. If the king is a party in a suit, it is to be decided by all the bishops in the realm, assembled in the house of convocation.

In certain cases the king may grant a commission of review, if it is apprehended that the court of delegates have been mistaken in their sentence; but a party cannot sue for it *ex debito justitiæ*, as a matter of right. No ecclesiastical tribunal is allowed to be a court of record, and the iniquitous court of high commission was abolished in the reign of Charles I. though James II. illegally revived it.—Mr. Blackstone then proceeds to treat of courts military, the only one of which was the court

of

of chivalry, established by the permanent laws of this land, and was held before the lord high constable and earl marshal of England jointly; but after the disuse of the office of constable, it was held before the earl marshal only. It had cognizance of all military matters, both without and within the kingdom, and an appeal lay from it to the king in person. It is now no court of record; it can neither fine nor imprison, and is fallen into disuse.

The courts of admiralty next engage our author's attention, the knowledge of which is of so great importance, that we shall give his account of them in his own words.

‘ III. The maritime courts, or such as have power and jurisdiction to determine all maritime injuries, arising upon the seas, or in parts out of the reach of the common law, are only the court of admiralty, and its courts of appeal. The court of admiralty is held before the lord high admiral of England, or his deputy, who is called the judge of the court. According to Sir Henry Spelman, and Lambart, it was first of all erected by king Edward the third. Its proceedings are according to the method of the civil law, like those of the ecclesiastical courts; upon which account it is usually held at the same place with the superior ecclesiastical courts, at Doctor's Commons in London. It is no court of record, any more than the spiritual courts. From the sentences of the admiralty judge an appeal always lay, in ordinary course, to the king in chancery, as may be collected from statute 25 Hen. VIII. c. 19. which directs the appeal from the archbishop's courts to be determined by persons named in the king's commission, “ like as in case of appeal from the admiralty court.” But this is also expressly declared by statute 8 Eliz. c. 5. which enacts, that upon appeal made to the chancery, the sentence definitive of the delegates appointed by commission shall be final.

‘ Appeals from the vice-admiralty courts in America, and our other plantations and settlements, may be brought before the courts of admiralty in England, as being a branch of the admiral's jurisdiction, though they may also be brought before the king in council. But in case of prize vessels, taken in time of war, in any part of the world, and condemned in any courts of admiralty or vice-admiralty as lawful prize, the appeal lies to certain commissioners of appeals consisting chiefly of the privy council, and not to judges delegates. And this by virtue of divers treaties with foreign nations; by which particular courts are established in all the maritime countries of Europe for the decision of this question, whether lawful prize or not: for this being a question between subjects of different states, it belongs entirely to the law of nations, and not to the municipal

municipal laws of either country, to determine it. The original court, to which this question is permitted in England, is the court of admiralty; and the court of appeal is in effect the king's privy council, the members of which are, in consequence of treaties, commissioned under the great seal for this purpose. In 1748, for the more speedy determination of appeals, the judges of the courts of Westminster-hall, though not privy counsellors, were added to the commission then in being. But doubts being conceived concerning the validity of that commission, on account of such addition, the same was confirmed by statute 22 Geo. II. c. 3. with a proviso, that no sentence given under it should be valid, unless a majority of the commissioners present were actually privy counsellors. But this did not, I apprehend, extend to any future commissions: and such addition became indeed wholly unnecessary in the course of the war which commenced in 1756; since, during the whole of that war, the commission of appeals was regularly attended and all its decisions conducted by a judge, whose masterly acquaintance with the law of nations was known and revered by every state in Europe.

The sixth chapter treats of courts of a special jurisdiction; such as those of the forest, the commissioners of the sewers, the policies of assurance when subsisting, the court of the marshalsea, and the palace court at Westminster, which (says our author) though two distinct courts, are frequently confounded together. The former was originally holden before the steward and marshal of the king's house, and was instituted to administer justice between the king's domestic servants, that they might not be drawn into other courts, and thereby the king lose their service. It was formerly held in, though not a part of, the *aula regis*; and, when that was subdivided, remained a distinct jurisdiction: holding plea of all trespasses committed within the verge of the court, where only one of the parties is in the king's domestic service (in which case the inquest shall be taken by a jury of the country) and of all debts, contracts and covenants, where both of the contracting parties belong to the royal household; and then the inquest shall be composed of men of the household only. By the statute of 13 Ric. II. ft. 1. c. 3. (in affirmance of the common law) the verge of the court in this respect extends for twelve miles round the king's place of residence. And, as this tribunal was never subject to the jurisdiction of the chief justiciary, no writ of error lay from it (though a court of record) to the king's bench, but only to parliament, till the statutes of 5 Edw. III. c. 2. and 10 Edw. III. ft. 2. c. 3. which allowed such writ of error before the king in his place. But this court being am-

bulatory, and obliged to follow the king in all his progresses, so that by the removal of the household, actions were frequently discontinued, and doubts having arisen as to the extent of its jurisdiction, king Charles I. in the sixth year of his reign by his letters patent erected a new court of record, called the *curia palatii* or *palace court*, to be held before the steward of the household and knight marshal, and the steward of the court, or his deputy; with jurisdiction to hold plea of all manner of personal actions whatsoever, which shall arise between any parties within twelve miles of his majesty's palace at Whitehall. The court is now held once a week, together with the antient court of marshalsea, in the borough of Southwark: and a writ of error lies from thence to the court of king's bench. But, if the cause is of any considerable consequence, it is usually removed on its first commencement, together with the custody of the defendant, either into the king's bench or common pleas by a writ of *habeas corpus cum causa*: and the inferior business of the court hath of late years been much reduced, by the new courts of conscience erected in the environs of London; in consideration of which the four counsel belonging to these courts had salaries granted them for their lives by the statute 23 Geo. II. cap. 27.

The next species of limited courts are those of the principality of Wales, the duchy-chamber of Lancaster, which are held before the chancellor of the duchy, or his deputy, concerning all matters of equity, relating to lands holden of the king, in right of the duchy of Lancaster. The reader is here carefully to distinguish the duchy from the county palatine; and we cannot help wishing that the learned author had been a little more explicit upon this institution, which seems to require great explanation. It is certain, that in the reign of Henry IV. his patrimonial duchy of Lancaster (great part of which lies within the liberty of Westminster) was annexed to the crown for ever; but Mr. Blackstone has not informed us how the tenants of that duchy are represented in parliament; a piece of knowledge which might be of some use at present in the disputes between the American colonies and the mother country. Our author seems inclined to think, that the duchy chamber of Lancaster is not a court of record, and that the proceedings being the same as the equity side of the courts of exchequer and chancery, the latter may have cognizance of the same causes.

The next species of private courts mentioned by Mr. Blackstone, are those appertaining to the counties palatine of Chester, Lancaster, and Durham, and the royal franchise of Ely. The king's ordinary writs, issuing under the great seal out of chancery,

chancery, do not run either in these counties, or in the principality of Wales. The reason is, because the *jura regalia* were granted to the lords of counties palatine, and they appointed their own judges. This section justly merits the perusal of an antiquary, as the privileges mentioned are strong indications of the great feudal powers formerly vested in the owners of those counties. The courts of cinque ports are mentioned under the same head. The stannary courts of Devonshire and Cornwall, for the administration of justice among the tanners there, are of a curious institution. They are held before the lord warden and his substitutes, in virtue of a privilege granted to the workers in the tin mines there, to sue and be sued only in their own courts, that they may not be drawn from their business, which is highly profitable to the public, by attending their law suits in other courts. The privileges of the tanners are confirmed by a charter, 33 Edw. I. and fully expounded by a private statute, 50 Edw. III. which has since been explained by a public act, 16 Car. I. c. 15. What relates to our present purpose is only this; that all tanners and labourers in and about the stannaries shall, during the time of their working therein *bona fide*, be privileged from suits in other courts, and be only impleaded in the stannary courts in all matters, excepting pleas of land, life, and member. No writ of error lies from hence to any court in Westminster-hall; as was agreed by all the judges in 4 Jac. I. But an appeal lies from the steward of the court to the under-warden; and from him to the lord-warden; and thence to the privy council of the prince of Wales, as duke of Cornwall, when he hath had livery or investiture of the same. And from thence the appeal lies to the king himself, in the last resort.

Mr. Blackstone then proceeds to the courts within the city of London and other corporations, which are too numerous to be particularly described. They were generally erected by the favour of the crown, for the conveniency of the inhabitants; and the courts of Westminster-hall have commonly a concurrent jurisdiction with them, or superintendency over them. The institution of courts of requests, or courts of conscience for the recovery of small debts, is as old as the reign of Henry VIII. By statute 23 Geo. II. c. 33. it is enacted, 1. That a special county court shall be held, at least once a month in every hundred of the county of Middlesex, by the county clerk. 2. That twelve freeholders of that hundred, qualified to serve on juries, and struck by the sheriff, shall be summoned to appear at such court by rotation; so as none shall be summoned oftener than once a year. 3. That in all causes, not exceeding the value of forty shillings, the county clerk and twelve

Suitors shall proceed in a summary way, examining the parties and witnesses on oath, without the formal process antiently used; and shall make such order therein as they shall judge agreeable to conscience. 4. That no complaints shall be removed out of this court, by any process whatsoever; but the determination herein shall be final. 5. That if any action be brought in any of the superior courts against a person resident in Middlesex, for a debt or contract, upon the trial whereof the jury shall find less than forty shillings damages, the plaintiff shall recover no costs, but shall pay the defendants double costs; unless upon some special circumstances, to be certified by the judge who tried it. 6. Lastly, a table of very moderate fees is prescribed and set down in the act; which are not to be exceeded upon any account whatsoever. This is a plan entirely agreeable to the constitution and genius of the nation: calculated to prevent a multitude of vexatious actions in the superior courts, and at the same time to give honest creditors an opportunity of recovering small sums; which now they are frequently deterred from by the expence of a suit at law: a plan which, in short, wants only to be generally known, in order to its universal reception.'

The last species of private courts Mr. Blackstone mentions, is the chancellor's courts in the two universities of England, of which he gives us a historical deduction. An appeal lies from the chancellor's court at Oxford to delegates appointed by the congregation; from thence to other delegates of the house of convocation; and if they all three concur in the same sentence it is final, at least by the statutes of the university, according to the rule of the civil law.

We have thus, for the benefit of such of our readers as are not profest lawyers, reviewed the historical part of this excellent work. As to the scientific part, it is adapted both to the theory and practice of the profession. The learned author treats of all the wrongs and inconveniences which can arise to the subjects of England from the abuse or disregard of the law, together with the remedies and forms of proceeding. It is paying Mr. Blackstone too poor a compliment to call him the English Cujas, or the modern Coke, as perhaps neither of these authors have equalled him in that perspicuity and order, which has been so much wanting in the study of the law. He has cleared it from technical terms; so that we can venture to assert, that every gentleman of tolerable good sense, though he is no scholar, by carefully perusing this work, may become no contemptible lawyer.

V. *A Treatise on the Management of Bees; wherein is contained the Natural History of those Insects; with the various Methods of cultivating them, both Ancient and Modern, and the improved Treatment of them. To which are added, the Natural History of Wasps and Hornets, and the Means of destroying them. Illustrated with Copper-Plates. By Thomas Wildman. 4to. Pr. 10s. 6d. Cadell.*

THERE is scarce any creature that has so much drawn the attention of naturalists as the bees, or from the industry of which mankind receive such extraordinary advantage: their regular provision for futurity, the curious workmanship of their combs, and the polity of their government, have been the subject of admiration through every age. In respect, however, to the existence of such an instinctive government, we must acknowledge, for our own part, that, notwithstanding the opinion of preceding naturalists, we had ever been inclined to a degree of scepticism; regarding it rather as poetical fiction, or the suggestion of fancy, than the real observation of nature, till we found it ascertained by experiment.

It has long been regretted, both on principles of humanity and interest, that no method could be introduced of procuring from these industrious creatures the fruit of their labour without the destruction of themselves. The world must, therefore, receive with pleasure a proposal which is calculated to supply this defect, and is now offered to the public, by the author of the performance before us, whose command over bees has been proved by repeated experiments, and excited universal admiration. As the observations and facts exhibited by this writer are the best authenticated of any on the subject, we shall present our readers with an abstract of such parts of the Treatise as lay the greatest claim to attention, either in point of curiosity or importance. The first article, then, which we take notice of, is the origin of bees.

‘ The bee that is named the king is in reality the mother of all the others. She is so prolific, that, as far as one can judge, she may produce in one year eight or ten thousand young ones; for she is commonly a part of the year *singly* in a hive, and at the end of summer the hive is as full of bees as in the beginning of the spring, yet there goes out every year a *swarm*, and sometimes *two* or *three* of ten or twelve thousand each; it follows, therefore, that this royal bee must produce a part of those different swarms: I say, *a part*, because it is possible that the new king, who goes out with the fresh swarm, may produce likewise a part of them before the migration.

‘ The royal bee is most commonly concealed in the most secret part of her palace, and is never visible but when she would lay her young in the combs that are exposed to sight.

‘ It was on those rare occasions that we perceived her; indeed she is not even *then* always visible, for most commonly there is at those times a great number of bees, that fastening themselves one to another, hang down in the form of a veil from the top to the bottom of the hive, which hinders your sight; and they do not retire till the bee hath laid her young.

‘ Whenever she hath appeared to us *unveiled*, she was always attended by ten or twelve of the stoutest bees amongst the common sort, that make a kind of retinue, and follow her wherever she goes with a sedate and grave tread,

*‘ Præterea regem non sic Ægyptus, et ingens
Lydia, nec populi Partiborum, aut Medus Hydaspes
Observant—*

*Illum admirantur; et omnes
Circumstant fremitu denso, stipantq; frequentes.*

‘ No prostrate vassal of the East can more
With slavish awe his haughty prince adore:
Him all admire, and him their guardian own,
Crowd round his court, and buz about his throne.

‘ Before she lays her young, she puts, for a moment, her head into the cell where she designs to lay them; if she finds this cell empty, and there is not in it either honey, wax, or any embryo, she turns herself immediately to introduce the posterior part of her body into the same cell, and sinks into it till she touches the bottom. At the same time the bees, her attendants, who are disposed in a circle round her, having all their heads turned towards *her's*, pay a sort of homage with their proboscis and feet, caress her, and give her all kinds of entertainment, which lasts however but a *very little while*; after *that* the bee leaves the cell, and you may discern a little white egg, very small, about half a line long, or three quarters of a line at most, yet four or five times longer than it is big, a little more *pointed* at one extremity than at the other, and planted by its *least* extremity on the basis in the solid angle of the cell. This egg is formed of a membrane, thin, white, smooth, and full of a whitish liquor.

‘ Immediately after the pregnant bee hath laid an egg in one cell, she goes with all the same circumstances, and escorted by the same number of bees, to lay another egg in a neighbouring cell; and we have seen her lay in this manner eight or ten in different cells successively one after another. After having finished her *delivery* she withdraws, attended by the
same

same bees, into the secret apartments of the hive ; where she is lost out of sight.

The egg which remains on the basis of the cell continues four days in that state without changing figure or situation ; but after the four days you see it changed in the manner of the caterpillar, divided into several rings, laid and applied on the same basis, and twisted round, so that the two extremities touch each other. It is *then* surrounded by a little liquor, which the bees take care at the end of the four days to put in the solid angle of the basis. We could never discover the nature of this liquor, on account of its small quantity ; which hath left us in some doubt, whether it might be honey that the bees carry thither for the nourishment of the embryo, or rather some matter proper to fecundate the sperm ; for it appeared to us more whitish, less liquid, and less transparent than honey.

Of whatever nature this first liquor may be with which the little worm is surrounded, it is certain that afterwards the bees bring it honey for nourishment. In proportion as it grows they supply it with a greater quantity of food, quite to the eighth day from its birth, when it is increased in such manner that it occupies the whole breadth of the cell, and a part of its length. After that, the care of the bees for the young ones ceases, for they stop up with wax all the cells, where these worms continue still shut up for twelve days. During that time, there happen to the embryos inclosed divers changes ; which we have discovered by opening these cells on different days from the time they had been stopped. At first the worms change their situation, and from being twisted round, as they were before on the basis of the cell, they extend themselves along its whole length, and place themselves with the head turned towards the mouth of the cell ; the head of the worm begins to shew itself a little, and you see a small *extension*, which is, in my opinion, the beginning of the proboscis. You see likewise upon the origin of the head a black point, and at a little distance from this point a black streak upon the back, which doth not reach quite to the extremity of the worm ; the first lineaments of the feet likewise appear, but very small.

After the head is formed, and the proboscis lengthened, all the other parts display themselves successively ; so that the whole worm is changed into an *aurelia* or nymph, which is the fly almost perfect, except that it is yet white and soft, and that it hath not that kind of crust with which it is covered afterwards.

' By this transformation the worm strips himself of a white and very fine pellicle, which is so perfectly attached to the internal sides of the cells, that it takes even the turns and bendings of the angles as well of the basis as of the sides, and appears to form but one body with them.

' The bee being stripped of this pellicle, and all the parts unfolded by degrees, and changed through successive colours from a yellow to a black, arrives at perfection by the *twentieth* day from the birth. From *thence* she endeavours to issue from the cell, and makes the opening herself, by cutting round with her jaws or talons the *cover* that stopped up the mouth of the cell, *which* the bees had made to inclose her. The new bee, when she first quits the cell, appears a little drowsy; but she soon assumes the natural agility; for we have seen her the same day issue from the cell, and return from the fields loaded with wax like the rest. You may distinguish these young bees by the colour, which is a little more blackish, and by the hairs, which are somewhat whiter.

' As soon as the young bee hath sallied from the cell, there come immediately *two* of the old bees; *one* draws out the cover, kneads, and employs the wax elsewhere of which it was composed; the *other* labours to repair the breach; for the cell having been disordered by the new-flown bee, an old one restores its symmetry, gives it its former hexagonal figure, fortifies it with the usual border, and cleanses it by taking away the little pellicles of the young bee which have remained there.'

We shall now relate the grand discovery of the method of taking away the honey without destroying the bees, which is as follows:

' Remove the hive from which you would take the wax and honey into a room, into which admit but little light, that it may at first appear to the bees as if it was late in the evening. Gently invert the hive, placing it between the frames of a chair, or other steady support, and cover it with an empty hive, keeping that side of the empty hive raised a little, which is next the window, to give the bees sufficient light to get up into it. While you hold the empty hive steadily supported on the edge of the full hive, between your side and your left arm, keep striking with the other hand all round the full hive from top to bottom, in the manner of beating a drum, so that the bees may be frightened by the continued noise from all quarters; and they will in consequence mount out of the full hive into the empty one. Repeat the strokes rather quick than strong round the hive, till all the bees are got out of it, which

which in general will be in about five minutes. It is to be observed, that the fuller the hive is of bees, the sooner they will have left it. As soon as a number of them have got into the empty hive, it should be raised a little from the full one, that the bees may not continue to run from the one to the other, but rather keep ascending upon one another.

‘ So soon as all the bees are out of the full hive, the hive in which the bees are must be placed on the stand from which the other hive was taken, in order to receive the absent bees as they return from the fields.

‘ If this is done early in the season, the operator should examine the royal cells, that any of them that have young in them may be saved, as well as the combs which have young bees in them, which should on no account be touched, though, by sparing them, a good deal of honey be left behind. Then take out the other combs, with a long, broad, and pliable knife, such as the apothecaries make use of. The combs should be cut from the sides and crown as clean as possible, to save the future labour of the bees, who must lick up the honey spilt, and remove every remains of wax: and then the sides of the hive should be scraped with a table-spoon, to clear away what was left by the knife. During the whole of this operation, the hive should be placed inclined to the side from which the combs are taken, that the honey which is spilt may not daub the remaining combs. If some combs were unavoidably taken away, in which there are young bees, the parts of the combs in which they are should be returned into the hive, and secured by sticks in the best manner possible. Place the hive then for some time upright, that any remaining honey may drain out. If the combs are built in a direction opposite to the entrance, or at right angles with it, the combs which are the furthest from the entrance are to be preferred; because there they are best stored with honey, and have the fewest young bees in them.

‘ Having thus finished taking the wax and honey, the next business is to return the bees to their old hive; and for this purpose place a table covered with a clean cloth, near the stand, and giving the hive in which the bees are a sudden shake, at the same time striking it pretty forcibly, the bees will be shaken on the cloth. Put their own hive over them immediately, raised a little on one side, that the bees may the more easily enter, and when all are entered, place it on the stand as before. If the hive in which the bees are, be turned bottom uppermost, and their own hive be placed over it, the bees will immediately ascend into it, especially if the lower hive is struck on the sides to alarm them.

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' As the chief object of the bees, during the spring and beginning of the summer, is the propagation of their kind, honey during that time is not collected in such quantity as it is afterwards: and on this account it is scarcely worth while to rob a hive before the latter end of June; nor is it safe to do it after the middle of July, lest rainy weather may prevent their restoring the combs they have lost, and laying in a stock of honey sufficient for the winter, unless there is a chance of carrying them to a rich pasture.

' When we have reviewed the various means made use of both by the ancients and moderns in taking honey, it appears somewhat surprising, that a method so simple as the above did not occur to them: and especially that M. de Reaumur did not think of extending to general use, what he had frequently practised in the course of his experiments. It seems he did not reflect on the effects of the fear impressed on the bees by the continued noise, and how subservient it renders them to our wills: indeed to such a degree, that afford them but a quiet retreat, they will remain long attached to any place they are settled upon; and will become so mild and tractable, that they will bear any handling which does not hurt them, without the least shew of resentment. On these occasions their only desire seems to be a wish to avoid such another disturbance as has reduced them to their present forlorn state. A person who has familiarized himself to bees can, by means of the passion of fear thus impressed upon them, and by that dexterity in the management of them, which can only be acquired by practice; I say, such a person can, in this situation, manage the bees as he pleases.

' Spectators wonder at my attaching the bees to different parts of my body, and wish much to be possessed of the secret means by which I do it. I have unwarily promised to reveal it; and am therefore under a necessity of performing that promise: but while I declare that their fear, and the queen, are my chief agents in these operations, I must warn my readers that there is an art necessary to perform it, namely, practice, which I cannot convey to them, and which they cannot speedily attain; yet till this art is attained, the destruction of many hives of bees must be the consequence; as every one will find on their first attempt to perform it.

' Long experience has taught me, that as soon as I turn up a hive, and give it some taps on the sides and bottom, the queen immediately appears, to know the cause of this alarm; but soon retires again among her people. Being accustomed to see her so often, I readily perceive her at the first glance; and long practice has enabled me to seize her instantly, with a

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tenderness that does not in the least endanger her person. This is of the utmost importance; for the least injury done to her brings immediate destruction to the hive, if you have not a spare queen to put in her place, as I have too often experienced in my first attempts. When possessed of her, I can, without injury to her, or exciting that degree of resentment that may tempt her to sting me, slip her into my other hand, and, returning the hive to its place, hold her there till the bees, missing her, are all on wing, and in the utmost confusion. When the bees are thus distressed, I place the queen wherever I would have the bees to settle. The moment a few of them discover her, they give notice to those near them, and these to the rest; the knowledge of which soon becomes so general, that in a few minutes they all collect themselves round her; and are so happy in having recovered this sole support of their state, that they will long remain quiet in their situation. Nay, the scent of her body is so attractive of them, that the slightest touch of her, along any place or substance, will attach the bees to it, and induce them to pursue any path she takes.

My attachment to the queen, and my tender regard for her precious life, makes me most ardently wish that I might here close the detail of this operation, which I am afraid, when attempted by unskilful hands, will cost many of their lives; but my love of truth forces me to declare, that by practice I am arrived at so much dexterity in the management of her, that I can, without hurt to her, tie a thread of silk round her body, and thus confine her to any part in which she might not naturally wish to remain: or I sometimes use the less dangerous way of clipping her wings on one side.

I shall conclude this account in the manner of C. Furius Cresinus, who being cited before the Curule Edile, and an assembly of the people, to answer to a charge of sorcery, founded on his reaping much larger crops, from his small spot of ground, than his neighbours did from their extensive fields; produced his strong implements of husbandry, his well fed oxen, and a hale young woman, his daughter; and, pointing to them, said, "These, Romans, are my instruments of witchcraft: but I cannot shew you my toil, my sweats, and anxious cares." So may I say, "These, Britons, are my instruments of witchcraft; but I cannot shew you my hours of attention to this subject, my anxiety and care for these useful insects; nor can I communicate to you my experience, acquired during a course of years."

Besides the articles above-mentioned, the author treats at large of several others relating to his subject, which, as our limits

limits will not permit us to enter upon, we shall only enumerate. These are, of the apiary and hives, of the situation of the apiary, of hives, of boxes, of swarming, of the management of bees in hives and boxes, of shifting the abodes of bees, of separating the honey and wax, of discovering bees in wood or buildings, and putting them into hives; of enemies to bees, of the diseases of bees, of feeding bees, and of the care of them during the winter; of wasps and hornets, and of the means of destroying them.

We cannot conclude without expressing the greatest satisfaction, at the discovery of a method of obtaining the honey consistently with the preservation of the bees. It is probable, however, that the practice of it may be attended with some difficulty, at the beginning; and Mr. Wildman offers, that "if any of his subscribers do not chuse to manage their bees themselves, he will undertake it for the yearly sum of three guineas."

VI. *A Philosophical Survey of the Animal Creation, an Essay. Wherein the general Devastation and Carnage that reign among the different Classes of Animals are considered in a new Point of View; and the vast Increase of Life and Enjoyment derived to the Whole from this Institution of Nature is clearly demonstrated.* 8vo. Pr. 3s. Johnson.

THE animal creation is a beautiful and ample field for the speculation of the curious. The various creatures which inhabit this globe are innumerable. Air, earth, and sea, are impregnated with life. Not to mention the larger species, there is hardly a clod of the valley, a drop of water, or a blade of grass, which is not occupied by different forms of animated beings. These are all productions of the Deity, and formed for wise and useful purposes. It is the business of the philosopher to explore and elucidate the design, beauty, and harmony of this amazing system. Many celebrated naturalists have written upon this subject; but few of them have led us into more important and pleasing reflections than the ingenious author of this essay. He does not indeed pretend to communicate any recent discoveries of natural history; those which he recites are universally known; but he places them in a new light; he brings the different species of animals into one view, and points out the ends which they were intended to answer in the great scale of nature.

He divides the subject into three parts. In the first he treats of the nature of life in general, its ends, extent, and variety; in the second he considers the opposition which perpetually subsists

sists between animals of a different race, with the advantages arising from this opposition; in the third he answers some objections which may be alleged against his theory; and treats of the law of multiplication, its origin, and effects.

The general hostility which prevails in the animal system is a phenomenon with which many have been greatly embarrassed. How to reconcile it with the idea of a beneficent Providence, who watches over the happiness and preservation of all his creatures, is the difficulty. Some have supposed, that it is a necessary consequence of that universal corruption, in which they imagine all nature to be involved since the fall of Adam. Others have thought that there must be a future state, a paradise provided for the wretched martyrs among the brutal race, as well as for those who merit this title among the human. But, says our author, not to observe that these hypotheses are void of foundation in the actual constitution of things; they do not remove the difficulties, but only substitute one in the place of another. It is very evident that Providence not only permits, but has designed, that animals should devour each other. From whence arises that desire apparent in most men to feed upon flesh? or if you suspect human nature to be depraved in this respect, examine the other species. See how some animals thirst after the blood of others; how nature has armed them with claws and teeth to put their bloody purpose in execution; while she has only endowed the victims of their fury with vigilance and activity; and to others she has left no other means of defence than cries and groans. Consider the voraciousness of the eagle, the surprizing strength of its bill, and its piercing eye, that darts swift as lightning upon the most distant objects; contemplate the spider's web, with what truth is it constructed, and with what address do they employ it to entangle their prey. It is evident, I say, that animals are in a state of perpetual war, and that it is the will of their Creator that one should live upon another.—And what is the consequence? That the works of the Omnipotent are defective? Or that the world, which was created perfect, has since fallen into a general depravity? These by no means follow. Proofs of the depravity of nature may be sought after elsewhere. It is no less certain, that the law which enjoins the destruction of one animal for the advantage of another, contributes to the increase and happiness of life.

To evince the truth of this assertion the author endeavours to prove, that this law introduces several new species, which could not otherwise exist; and that the accession of these new species is not, in any respect, prejudicial to the other; but on the contrary, useful, and in some respects, necessary.

Among the animals which are thus introduced into the system of

of nature, he reckons, 1. Those reptiles and insects which swarm about dead bodies, and feed upon their substance; 2. Those animals which attach themselves to the living bodies of others, and draw their nourishment from thence; 3. Those birds which are employed in digging up, and destroying the reptiles and insects which live upon the surface of the earth, and upon trees and plants; 4. Those which hover over the waters and feed upon fish; 5. The carnivorous race which are confined to the land, such as lions, tygers, wolves, bears, among the quadrupeds; eagles, vultures, cormorants, hawks, among the birds. Lastly, 'Man himself, continues our author, is to be ranked among the species which exist in the animal system in consequence of this institution. Does he not live chiefly upon flesh? And suppose there are some that are supported by vegetables only, yet is their number equal to the others? And is the vigor, strength, and courage of this class to be placed in competition with the vigor, strength, and courage of those that live upon animal food? Without such an institution of Providence, three-fourths of the human species would be destitute of sustenance; for all the human race could not possibly live upon the fruits of the earth. The greatest part of her productions are not fit for use before they have been digested, and converted into the substance of the animals which feed upon them. And with respect to those who live immediately upon vegetable food, there are few countries that produce it in quantities sufficient to render it the only support of their inhabitants. But let us suppose the earth to enjoy all the fertility requisite for this purpose, it could not enjoy it, especially in some parts, but in consequence of cultivation. But this cultivation requires leisure, skill, improvements: it requires some acquaintance with the operations necessary for the production of plants: it requires the plow, the spade, the mattock; that is, a knowledge of metals, and how to work them: it supposes also some established community, certain forms of government, and a favourable situation with respect to the neighbouring nations. It requires that those who cultivate the earth, should be persuaded of protection against the injustice of individuals, and the rapine of a foreign enemy. Where any one of these circumstances is wanting, it will be extremely difficult, not to say impracticable, to establish agriculture, particularly in the colder climates, where the earth is fruitful for some few months in the year only, and where men are obliged, in consequence, to lay up store of provisions for the winter season.—What proof therefore can be more conclusive, that men are destined to feed upon the flesh of animals, and not merely upon the produce of the earth? And accordingly this intention of Providence is deeply imprinted upon the manners, appetites, and

and customs of the greatest part of the human species. Most nations are fond of hunting, and pursue it; most regard the flesh of animals as their favourite food.'

It has been remarked, that the teeth in men are formed differently from those of the carnivorous race; and that therefore they cannot, according to the intention of nature, belong to this class of animals. 'But, says our author in answer to this objection, they have four eye teeth, as they are termed, which is not the case with the animals that live entirely upon fruits. Suppose, however, the human species to be destitute of this kind of instrument, which is appropriated to seize, and tear the food in pieces, rather than to chew it, men do not, it is very apparent, stand in absolute need of such an invention, since nature has furnished them with more powerful methods of producing this effect.'

Having removed some other objections, he proceeds to prove, that the accession of these new species, so far from being injurious, is both advantageous, and essentially necessary.

'This second proposition, he says, must be considered, according as it relates to the two different classes of animals which live upon flesh; for some are carnivorous without destroying their prey; others both destroy and devour.'

'Our proposition is already proved with respect to the first class of carnivorous animals.—It is evident that an increase of life results from their existence, which is no ways injurious to the other species. A cursory examination of their origin, progress, and employment, will immediately demonstrate, that they are created to gather the spoils of life in some, and to preserve others in health and vigor. An animal no sooner expires, than we behold them assembled in swarms around the carcase. Some seem to have sprung from the substance itself; others are allured by the vapours exhaling from it; and which are scattered by the wind: the body quickly becomes a re-animated mass; the different parts of which are afterwards dispersed, and resign in their turn the gift of life to other species, or preserve it according to their particular order and class.'

'Such is the wonderful œconomy of nature! Thus it is that by multiplying the species, the living substance suffers no diminution! Its very destruction serves to re-produce it! Thus does the flame of life, after it is extinguished in one class of animals, immediately re-kindle itself in another, and burn with fresh lustre and strength!

'But this is not the only advantage that results from their existence. By consuming these carcases, and that in so short a time, they prevent them from infecting the air with their exhalations; and thus contribute to the life and health of all the other

other animals. There is not, perhaps, a spot upon the globe where this effect is more apparent than in the neighbourhood of Carthage in South America. The climate here is extremely warm; the air is rendered humid by violent rains; the country is fertile, and covered with immense forests: all these circumstances conspire to favour putrefaction, which would, in a short time, render the air extremely unwholesome, was it not for a prodigious quantity of gallinazos, which nature seems to have expressly commissioned to consume the carrion, and every kind of ordure. This bird is furnished with a large bag, or craw, under its bill, composed of a thick, fleshy, supple membrane, which distends like leather. It is inconceivable the quantity of filth this will contain. So exquisite is the organ of smell, that this bird will scent its prey at the distance of three or four leagues; and such is its voracity, that it will never leave till it has intirely consumed it. In Egypt, when the waters retire from the Nile, and the lands are covered with frogs, and numberless insects, myriads of pelicans, cranes, and other birds of prey, arrive from the red sea, and the coasts of Greece; which soon relieve the country of this super-abundance of life; and thus render themselves of the utmost utility to the inhabitants. But without going so far for examples, this species of animals are seen in every country; and particularly near large cities. To them it is that we are in part indebted for the purity of the air we breathe: considerations which ought doubtless to secure them from every insult; and yet, in some countries, the inhabitants not only destroy them, but think that they are removing a nuisance.

The author goes on to shew, that, in certain circumstances, the human race is always injured by its own increase. This notion he supports by remarks on the inhabitants of Canada, and of every nation in general where the arts and sciences are neglected. And with respect to the other species, he observes, that if they were left entirely to themselves, they would all, without exception, encrease to their own prejudice as well as to that of others.

‘Providence has accordingly provided for the welfare of the animal system in this respect. Her first step has been to prescribe bounds to each species, which she does not permit any of its individuals to pass. Although this term is more remote in one class of animals than another, yet we may assert that it is of small duration with regard to those who live the longest. So that, whatever care an animal may take to preserve itself, whatever vigour it may possess at a certain age in life, there is a term it cannot exceed, and in proportion as this approaches, we see the animal change, weaken and vanish: like those fires
which

which are kindled in the night, to burn no longer than the dawn of the morning. This first method that Providence employs to maintain a just equilibrium in the animal system, operates powerfully upon some particular species only. There are others upon which it makes little or no impression; so very extensive and sudden is their increase! With respect to these, Providence employs the inclemency of the seasons, during which they are either destroyed, or remain in a torpid state. And it is by these means alone that those terrible inundations are prevented, which must inevitably take place, if they continued to multiply, perhaps a few weeks longer. It is also to set bounds to their increase, while they are in the height of vigour, that Providence has introduced into the world a multitude of animals to feed upon their substance. And as the law of propagation in the frugivorous race, is superior in its effects to the law which decrees the extinction of each individual after a certain term, Providence to counteract these effects, so as to maintain the just balance, has also subjected them to the depredations of the carnivorous race.

It is then clear to a demonstration, that the introduction of the carnivorous race into the animal system, is by no means injurious to the other species, but that, on the contrary, it is advantageous to them. For they are no more than the barriers nature has opposed to those inundations of which we have been speaking. And since these barriers are absolutely necessary, what can be more conformable to the rules of wisdom, than to employ the living substance itself for this end? Thus does it act as its own counterpoise; and the excess of life in one species, serves to supply the want of it in another.

But you will object, thus to expose one animal to the fury of another is cruel. It is cruel above all to lay mankind under the necessity of destroying, or rendering each other miserable. The lot of animals would doubtless be deplorable were they endowed with reason, like ourselves, and could they foresee at a distance the evils which threaten them; but nature has cautiously hid these from their sight, by giving them inferior degrees of intelligence. And those of them which have so much sagacity as to apprehend danger, are accordingly endowed with a double portion of activity and address to avoid it. They have also their places of retreat. All these advantages inspire them with confidence. Monks and women consider the military class as the most unhappy of men, because placing themselves in their situation, they judge of it by their own timid dispositions. Thus again, when we would judge of the state of the other species, which depend upon us, we place ourselves in the same situation, and carrying with us all our knowledge and

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fore-sight, we conclude that they lead a miserable life. But the truth is, being destined to an end different from ours, they are neither endowed with our penetration nor sensibility. The lamb, which the wants of its master condemns to bleed to-day, continues nevertheless to skip about, and browse the tender herb: he is happy and contented to the last. He caresses the hand armed for its destruction; and the blow it receives comes like a thunderbolt, unexpectedly falling upon some devoted head.

‘ With respect to wars, we have already observed that nature has mitigated their horrors by intermixing with the alarms they create in the mind, the sentiments of anger and revenge, or a thirst for glory, that danger awakens, and that renders men superior to all the evils wars bring with them. But after all, if they prove the occasion of wretchedness to some, the misery of such is no more according to the intention of Providence, than the pain which accompanies any operation upon the human body, is in that of the surgeon. They are no more than victims, which, after having enjoyed their portion of the sweets of life, suffer for the general good. Things, according to the actual state of affairs, cannot be otherways. Should any one still doubt of this, let him reflect that the law of propagation respects men as well as other animals, and let him consider the effect which this law necessarily produces. I see no necessity, you say, why animals should devour each other, much less that men, in whatever circumstances they may be placed, should mutually take up arms to destroy each other. Well then, abolish this law of nature, and revive in your imagination the golden age of the poets. Let universal peace and harmony succeed to those wars, which incessantly disturb the repose of nations; let swords be changed into plow-shares, and spears into pruning-hooks: instead of staining the earth with human gore, let them serve to render it as fertile as possible. Let ravenous beasts, forgetting their natural fierceness, cease to persecute the other species, and using their teeth to crop the grass, let them browse in the meadows with sheep and goats. In a word, let all the animals enjoy a profound peace: let them with one accord, and in perfect security, make the forests and mountains resound with the praises of their Creator. Aye, this you say is the state in which the world ought to be, and in which it would have been if——Senseless and stupid mortal! Ye would remove trifling evils, and you introduce the most enormous! Ye would preserve some useless individuals, and ye destroy the whole! As each species would no longer experience the obstacles proportionate to the effects of their increase, a universal inundation would ensue, threatening speedy destruction

to the whole animal system. This perfect calm, this universal and uninterrupted felicity they wish to introduce into the world; this beautiful chimera, will always appear possible to those who judge of things according to their imagination only; but every one that forms a right judgment, will see that the earth was never designed for such a state.

But if these are the consequences that necessarily follow the law of multiplication, why (it may be objected) does such a law exist? The author replies, that it maintains life in all its plenitude, and multiplies its pleasures.

These are *some* of the outlines of this performance, which is written with elegance, and throws an agreeable lustre on the works of the Great Creator.

VII. *A Dialogue between a Tutor and his Pupil.* By Edward Lord Herbert, of Chirbury. 4to. Pr. 9s. Bathoe.

WE entertain no doubt as to the authenticity of this posthumous publication. Its intrinsic evidences sufficiently point out the author, though no external proofs had been brought by the editor. Lord Herbert's character is, perhaps, the most heterogeneous of any that ever was formed by nature. Though a man of genius, he was a laborious, accurate, and faithful writer; though a philosopher, he was credulous even to weakness; and though a free thinker, superstitious to contempt. In martial exercises he was unrivalled; his valour was equal to that of Charles XII. and to crown this strange assemblage of qualities, he had a political as well as personal courage, which did honour to his country. As it is not our province to enter into minute particulars of his lordship's character, we shall proceed to a review of the Dialogue before us.

The profest design of the author appears to be an attack upon revelation; and, to do his lordship justice, he has managed his literary weapons with art and dexterity. The nature of a dialogue between a tutor and a pupil who desires instruction, gives him great advantages, and has secured him that plausibility of argument, which Cicero (whom he hath studied with great care) gained when he wrote in the character of an academic. Questions, doubts, and difficulties, produce elucidations; and the whole is managed just as the writer pleases, because he disclaims all system, and every pursuit but that of truth.

The dialogue opens by the pupil demanding to know from his

tutor, how far the use of logic extends ; ‘ Because, says he, in religious matters I am commanded to renounce my reason, and to cleave to a certain faith that is irreconcilable to the grounds and principles of reason, and can neither be derived from nor consist with any demonstration.’ The reader may form some judgment of the noble author’s manner, from the following general answer which the tutor gives to his pupil.

‘ Tutor. I remember that I told you heretofore, how amongst all sciences in general, three were most considerable, (*i. e.*) mathematicks, divinity, and philosophy ; and first, for the mathematicks, I told you it was the most undoubted and certain of all others : the conclusions which follow out of it, being of that joint connection to their principles, that all doth necessarily follow by strong consequences ; howbeit I told you also, the end of this mathematical doctrine was but ignoble in respect of others, as tending only to the measuring of heights, depths, and distances, or the making some excellent engines, and the like ; all which are of so mean consideration, that they can be no ways esteemed, as objects adequated or proportioned to the dignity of our souls, whose speculations reach much farther. The second was theology or divinity, diverse articles of which, as they are commonly held and taught among the graduates in that profession, in several religions and countries, appear most noble in their scope or end, as teaching everlasting happiness ; but most uncertain in their principles, as being not grounded upon any evidence of reason, which may be thought common and appertaining unto mankind, but upon faiths and traditions had from their ancestors, which they again had from others ; and so for many ages, till at last the proof was reduced to some witnesses, and they but single for the most part, who, whether they pretended to have their doctrine by way of revelation, or otherwise delivered it upon their single credits, may deserve to be examined, before we give entire belief to them. The third was philosophy, which is both most certain in its principles, and most noble in its end ; for as it begins with the use of that reason, which God gave us as a common light, by which to direct ourselves, and which we have as little cause to forsake, as to shut our windows against the sun-beams to study by a candle ; so it teaches us the way whereby God comes down to all mankind, and consequently shews us there can be no more infallible path, wherein to meet him, than in the line he descends to us ; whereby also it appears, that the same light which God hath given us in our reason to see and know him in his works, is the best means to bring us to him, who is the sovereign good and felicity of mankind ; and that all other ap-
proaches

proaches to the divine Majesty are not only dark but dangerous, concerning which I shall speak more in convenient time. At this common principle therefore, I would advise you to begin; it being no impediment to your coming afterwards to the doctrines of faith, which in their place, as far as they tend to God's glory, you may, and ought piously to believe, when they are delivered unto you upon good authority, in what age and country soever; and for the rest they imply no manifest contradiction to the common principles of reason.

Pupil. But our divines would have me begin at faith, and afterwards come to reason.

Tutor. You may answer them, that if there be a reason for this their opinion, that you will embrace it; howsoever, unless they produce such a faith as may be so clear and evident to all mankind, that no scruple can remain about it, it would not pass for much more than particular tradition, and be current little further, than the countries where it was first stamp'd; so that unless the intrinsic value bear it out, (*i. e.*) the wise and good precepts for living well, do in a sort authorize the narrative or historical part, the faith will be but little worth, and perchance be thought no better than as an holy legend or allegorical history, especially in those countries that have neither communion with, nor so much sometimes as hold intelligence with those who at first vented, or at present own the faith; besides, if this argument be good, that we must begin at faith, before we come to reason, what absurd faith hath been heretofore, or is now any where extant, which may not pretend to assert itself out of this hypothesis; for if men must begin there, the several priests may offer their wares at easier rates than others, and so make them seem more plausible to the people, who are wonderfully taken with comfortable doctrines, especially when everlasting happiness is propos'd at the same time to them; and here you must understand I speak of faiths in general, that have been, or are in Asia, Europe, Africk, or America; so that you must not limit my words to any one single faith, and especially to that which is piously received among us, for I only examine whether the point of beginning at faith, and afterwards coming to reason be orthodox.

The pupil then desires from his tutor arguments to oppose those urged by divines, who say we must reject all faiths except theirs; but the tutor thinks that this postulatam is unjust and irrational. For supposing he, who doth persuade you to this tenet, represents to you a good religion, for any thing you can object to the contrary; how can you be assured yet, but that in some other age or country a better than it may be discover-

ed and taught, and would you not have the best in every kind?"

With all due deference to the memory of the learned and noble writer, we must be of opinion that this, and a great deal which follows to the same purpose, contains very superficial reasoning. No rational being ever doubted that ages and climates have different forms, systems, and orders of religion; but this can no way operate against Christian revelation, which is to be examined by its specifical doctrines. The fallacy, however, of this uncertainty as to tenets and opinions runs through the whole of the work; nor does his lordship ever fairly throw off the mask. He pleads, indeed, for an universal providence, and his religious creed is contained in the following propositions. 1. That there is a supreme God. 2. That a chief worship is to be given unto him. 3. That the best worship of him consists in virtue, piety, and charity, conjoined with faith in, and love of, God. 4. That if we transgress or fall from the rules hereof, that we must repent from the bottom of our heart, and return to the right way, since without it repentance will be but vain. 5. That there is both reward and punishment here and hereafter.

From this general view of our author's faith, (every word of which may be found in that master-piece of all Cicero's compositions, *De Finibus Bonorum atque Malorum*) we may pronounce him to be one of the most orthodox of the deists. He calls the above five propositions the five centers about which all faiths move; 'And (says he) 1. any thing that contradicts the said principles must not by any means be admitted upon what pretence soever of faith. 2. If the said articles depend not on common reason, but on tradition or authority, whether the same be sufficiently averred or proved to you. 3. If sufficient proof be wanting, and that the said articles be such only as cannot easily be disproved, whether they be proposed as necessary unto salvation, or as only credible, possible or probable truths, which might piously be embraced by well-disposed persons. 4. Whether (all these ways of proof being laid aside) the said articles did depend upon revelations pretended to be made to others in some former ages, and if so, whether the same can be evidently notified to you; unless some revelation, made immediately to you by the supreme God, do confirm the same. 5. Whether the said articles of faith, though not sufficiently proved, be such, yet, as may dispose men the rather, to make their way to God by goodness and virtue; and not such as may form so easy a hope of pardon for their faults, as they will not fear to sin again. 6. Whether they be not controverted

controverted by foreign nations, among whom other faiths are received. 7. Whether the believing of, or holding the said articles of faith, hinder the establishment of common peace and concord throughout the world.'

The noble lord thinks that the practice of his five propositions ought to conclude all religious and moral investigations; notwithstanding which his pupil draws him into farther speculations and controversies; and we are afraid that the following argument is aimed at a more respectable religion than that of Mahomet. "An article or proposition may be made, which, *totidem verbis*, would be true, and yet afterward may have a word or adjunct put to it, which will render it but likely, and after it, again other words which will make it but possible, and after all this, yet have other words annexed, which may imply contradiction, and consequently falshood, for which I will give an instance: first, there are holy precepts for a good life, and piety, in honour of the supreme God, contained in the Alcoran. Secondly, which cannot come but from one extraordinarily endued with God's holy spirit. Thirdly, and were delivered to Mahomet, by the conveyance of the angel Gabriel. Fourthly, and therefore constitute so perfect a religion, that without it none can be saved. Here the first proposition is true; the second at most is, but likely, for Mahomet might have many of his doctrines to that purpose from ancient philosophers, and perchance from Moses himself, by the help of Sergius, the monk, with whom, 'tis said, he advised; the third is possible only, since though God might (if he so pleased) by the ministry of the angel Gabriel, inform Mahomet of the better sort of the doctrines he taught, yet this is not likely, since there is no testimony for it, but Mahomet's single word, who indeed was but an impostor, as it appears in his addition of divers points of his own invention: that therefore this article is more remote from the truth than the former. As for the fourth, 'tis false, there being a more perfect religion than Mahomet's (since it contains many absurdities) and therefore not such as in it only men can be saved. I could give you instances of this kind in the doctrines of the sectaries of the christian religion; but this I hope will suffice to make you know, how necessary it is every where to distinguish *verum a verisimili, a possibili, et a falso.*

Though it is plain that his lordship applies these criteria to revelation in general, yet we cannot think they are unexceptionable, or that they are applicable to Christianity. His very first proposition is fallacious, because, though there are holy precepts for a good life contained in the Alcoran, yet it inculcates, at the same time, many detestable tenets, which are de-

fructuive of all society, humanity, and liberty, and keeps its votaries to this day in slavery and ignorance.

In the sequel his lordship's tutor lays great stress on the points of antiquity and universality; 'Because (says he) they consist so necessarily and aptly with the divine providence, which cannot justly be supposed to be so defective, as to leave any age or country wholly destitute of means to know and serve him; so that, if not in their religion (which commonly was the invention of their priests) the gentiles might yet in the laws of their country, (commanding a good life) and the notions in their souls, find some means to keep a good conscience, and from thence to assure themselves of the obtaining of a better life hereafter.'

This (to speak candidly) seems to be the ground-work of all our author's arguments; for afterwards his work branches out into particular modes of faith and worship practised by different nations of antiquity, beginning with those of the Egyptians, to whom he pays particular deference. 'I approve (says his tutor) much your beginning at Egypt, for if Abraham and Moses himself, who seemed first to institute religious worship according to the rites and ceremonies observed among the Jews, were thought to be learned in all the wisdom of the Egyptians; it cannot be amiss to enquire, what this wisdom was, especially since it is thought so ancient in that nation, as whether in the observation of the stars, or the principles of their philosophy, or the grounds of their religious worship, according to the several degrees thereof, or the magic arts, if lawful, practised among them, or of alchymy, which one Hermes is said to have invented, and Sethosis and the Egyptian priests to have practised till the time of Dioclesian, anno 294, who commanded all the books he could get concerning that art to be burnt, because they made gold, if we may believe Suidas in that particular.'

We cannot think the turn his lordship gives to the words of Suidas is quite candid. Any reader must naturally conclude, in perusing the above quotation, that Suidas said the Egyptian art of alchymy enabled their priests to make gold; but, in fact, he says no more than that Dioclesian ordered all the writings concerning the fusion of silver and gold to be burnt, lest the Egyptians, being enriched by that art, and relying upon their wealth, should rebel. Our readers may perceive that there is nothing affirmative here spoken by Suidas; and undoubtedly Dioclesian acted the part of a wise and a great prince, in ordering those foolish, romantic books, which might induce the Egyptians to rebel, to be burnt.

[To be continued and concluded in our next.]

VIII. *An Abridgment of Sacred and Ecclesiastical History, from the Creation to the End of the XVIIIth Century of Christianity. Together with a short Catechetical Explanation of the Principles of Natural and Revealed Religion. To which are added an Appendix to the second Chapter of Sacred History; and to the sixth Century of the Ecclesiastical History. By the Rev. James Pelletreau, M. A. Pr. 5s. Johnston.*

THE use of such abridgements as this, in which the transactions of many centuries are crowded into a small volume, is rather to refresh the memory, than to instruct the unexperienced and unlearned reader. In this respect the present work may be of service; but it is far from being either an elegant, or an accurate compilation. For what can be said for the accuracy of a writer, who reckons the two days of *Purim* in the number of Jewish *fasts*? when, on the contrary, they are *festivals*, which have been usually kept with such extravagance, that they have been called the *Bacchanalia of the Jews*. If the author had only looked into the book of *Esther*, he might have avoided this mistake.

But he has even misrepresented the well-known account which Pliny has given of the Christians in Bithynia. That writer says, "*Affirmabant hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire; carmenque Christo, quasi deo, dicere secum invicem; seque sacramento non in scelus aliquod obstringere, sed ne furta, ne iatrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent: quibus peractis morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen, & innoxium.*"

Here Pliny simply relates the confessions of those christians who had been brought before him. But the author of this Abridgement makes him say, "I have inquired carefully into the tenets and life of those who are called Christians, and I find that they frequently assemble in feasts of temperance and reciprocal amity; especially that they have a solemn assembly on the first day of the week, in which they mutually bind themselves by oath (probably by receiving the sacrament) to be pious, just, and temperate; and accordingly their life and conversation is more regular, holy and equitable, than that of other men."

The last sentence in this paragraph is an extraordinary testimony in favour of the Christians; but one of those *pious frauds* in ecclesiastical history, which never did any real honour to Christianity. It is, in fact, nothing but an impertinent addition to the words of Pliny, who only reports the account which
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the Christians had given him of the true design of their assemblies, and does not say, that *they were more regular, holy, and equitable than other men.*

Mr. Pelletreau tells us, that the two first centuries were *the golden age* of Christianity; but the superior lustre of that period, like that of the golden age of the poets, is perhaps altogether imaginary. Cave, speaking of those times, says, *Turpissima Gnosticorum hæresis, Valentiniani, Carpocratiani, Menandriani, Marcianitæ, &c. Scholæ Simonianæ ex præcedenti sæculo propagines, latius se diffundunt. Succedunt hæreses Tatiani, Montani, Theodoti, ut alias impurissimas sectas taceam.* Under these circumstances, can this be considered as the golden age of the church? We mention this as a matter of doubt, not as an error; for many are of Mr. Pelletreau's opinion.

At the conclusion he has subjoined some useful chronological tables, with observations, relative to ecclesiastical history.

The catechism is a plain system of Christian doctrines, upon those principles which are usually styled orthodox.

IX. *The Doctrine of Inflammations founded upon Reason and Experience; and intirely cleared from the contradictory Systems of Boerhaave, Van Swieten, and Others. By Daniel Magenise, M. D. 8vo. Pr. 3s. Owen.*

THE doctrine here invalidated is contained in the 371st aphorism of Boerhaave, which we shall insert, together with the remarks of this author upon it.

“*Estque sanguinis rubri arteriosi in minimis canalibus stagnantis pressio & attritus a motu reliqui sanguinis moti, & perfebrem fortius acti.*”

Several incoherencies occur in this definition of our celebrated author; for he supposes a stagnation, an obstruction, a pressure, and an attrition of the same red arterial blood violently moved and agitated in an inflamed part; these are indeed opposites which can never subsist together in the same place; for the inflamed vessels are obstructed, or they are not; if they are obstructed, the blood must stagnate in them, and remain without motion; on the contrary, if they are not obstructed, an obstruction should not be accounted one of the causes of an inflammation, as it is asserted in the foregoing aphorism. Moreover, an obstruction excludes all motion; for it is a stoppage of one or many vessels, which hinders the distribution of the fluids in the part so affected; so that it is a gangrene in miniature, with this difference, that the obstructed matter does not destroy the vessels, so soon as the former; but every one believes, that a gangrene excludes the distribution of the fluids

fluids in the affected part; therefore it follows very plain, from the true notion we have here given of an obstruction, that the same must happen wherever it takes place.'

'Our author supposes the obstructed or stagnated blood to be violently moved by attrition. Indeed, he might as well say, that the blood was at rest, and violently moved at the same time, which are two contradictories.

'Hence it is evident, that the doctrine of inflammations, which may be reckoned the basis of physic and surgery, has been founded hitherto upon a contradiction, and received as a truth by most of the physicians and surgeons in Europe.'

It must be acknowledged that the definition of an inflammation, in the aphorism above cited, is apparently inconsistent: but it ought to be remembered, that in speaking of an inflammation arising from obstruction, we do not confine our idea to the vessel originally affected, but include the aggregate of all the circumjacent arteries in which the velocity of the fluids is increased: in that definition, therefore, a partial stagnation is not incompatible with a more general, and increased attrition.

Dr. Magenise endeavours farther to invalidate the doctrine of Boerhaave, as being repugnant to the curative indications; alleging that, if an inflammation proceeded from a stagnation, or siziness of the blood, serum, or lymph in the capillary vessels, the medicines properly called aperients and attenuants, as sassafras and lignum guaiaci, would be very effectual in the cure of the disease, even in its more advanced state; but on the contrary, they are found to increase it, by their stimulating quality. In regard to this observation, it proves only the impropriety of attempting to cure a phlogistic and phlegmatic visciduity of the blood by the same medicines. But that attenuating medicines, if not too stimulating, are not injurious, even in acute inflammations, nay, on the contrary, are highly advantageous, both experience and established practice authorise us to maintain: nor can it be admitted as an argument against the supposed proximate cause of a disease, that the symptoms should be increased by the use of a remedy adapted to one intention, while at the same time it is repugnant to a concomitant indication of importance.

The proper definition of an inflammation, from its proximate and immediate causes, is, according to this writer, *an erethism of the vessels, with the velocity of the fluids preternaturally increased*. It is admitted, that in all violent inflammations of membranous and irritable parts, an erethism, or general stricture of the vascular system takes place: but though in inflammations arising from external irritation, such an erethism might be the cause of the disease, yet the supposition of that principle

ciple being the universal and only possible cause of internal inflammations, is contrary to our conceptions of the laws of the animal œconomy, which evince not only the plausibility of obstructions happening in the capillary arteries, but likewise an increased velocity of the fluids in the contiguous vessels, consequent to such accidents. Upon the whole, therefore, it seems evident, that the opinion of an inconsistency in the definition of Boerhaave, proceeds from not distinguishing properly an obstruction, from the inflammation which is propagated by it. We acknowledge, however, that the treatise is ingenious; and that the author discovers a capacity for abstruse investigation.

X. *The Summer-House; or, the History of Mr. Morton and Miss Bamsted.* 2 Vols. 12mo. Pr. 6s. Noble.

THIS author, though the characters he introduces into his novel are but faintly, and sometimes unnaturally marked, deserves approbation for the simplicity and uniformity of his story.

Mr. Bamsted, a severe, unfeeling father, is going to turn his daughter out of doors for refusing to marry Mr. Shipton, an old bachelor. The young lady is protected and comforted by her amiable mother; but finding the father relentless, a scheme of elopement is contrived and executed between them; and Miss escapes to the house of Mrs. Haynes, who is a mighty good sort of a woman. While they are deliberating on this scheme, a poor woman, with extreme marks of misery in her person and attire, but with an appearance which discovered that she had seen better days, applies to Mr. Bamsted for relief, who drives her away in a barbarous, vociferous manner. Mrs. Bamsted, however, contrives matters so, that, unknown to her husband, the unfortunate stranger is lodged in a neighbouring farm-house; and, after paying her some visits, Mrs. Bamsted discovers in her a woman of excellent sense and polite education, but reduced to the most wretched circumstances by the cruelty and infidelity of her husband, Mr. Morton, whom she had left in America, together with a young son whom she had by him, and whom she gave over for lost, as thinking he had been carried away by some ruffians who had robbed her house.

In the mean time Mr. Shipton understanding how cruelly Mr. Bamsted had used his daughter, generously gives up all his pretensions to her hand; and Miss Bamsted, thinking that her elopement was an undutiful step, was preparing to return to her father's house, when she received a visit from one Mr.

Dormer,

Dormer, who had seen her at a distance, and was enamoured of her person. This gentleman lived as a companion with the son of Sir Harry Blossom, a whimsical knight, and married to a lady of the same disposition, but friendly, generous, and rich. The son's character resembled those of his parents; and his life having been saved abroad by Mr. Dormer, who had no fortune of his own, he prevailed upon his father to give his companion a draught upon the Bank for ten thousand pounds. By this time, Miss Bamsted having visited Sir Harry with Mrs. Haynes, a reciprocal passion grows up between her and Mr. Dormer, who is relieved from the anxiety he felt about his circumstances by the knight's noble present. Upon paying a visit to Mrs. Haynes's family, he is thunderstruck when he understands that Miss Bamsted's father had carried her away. Mrs. Haynes receives a letter from Mrs. Bamsted, acquainting her that her husband did not disapprove of Dormer for a son-in-law.

Dormer goes privately in search of his mistress; and in this situation are things at the opening of the second volume. From some ambiguous words dropt by Mr. Bamsted, Mr. Shipton offers to take his daughter without a shilling; but while preparations are making for the wedding, the young lady drops down, to all appearance, dead. The reader will easily conceive that she recovers, and that Mr. Dormer is loitering in the very farm-house where Mrs. Morton had been lodged by Mrs. Bamsted. Upon receiving the account of Miss Bamsted's intended marriage and real illness, he discovers himself to his landlady, Mrs. Woodly, to be Almeria's (that is, Miss Bamsted's) lover; and she communicates the discovery to Mrs. Morton, who undertakes to pay a visit in his favour to Mrs. Bamsted. Dormer happens to fall in company with Mr. Bamsted at Mr. Shipton's house; and the latter informs him that he had prevailed with Mr. Bamsted to consent that his daughter should marry Mr. Dormer, to whose person he is an estranger. In leaving Mr. Shipton's house, Dormer finds Mr. Bamsted lying at the foot of a tree in an apoplectic or some other fit, and gives intelligence of it to his wife and domestics time enough for the carrying him home, where he recovered. Dormer, at his return to Mrs. Woodly's, found that Mrs. Morton had been successful in her negotiation: but what was his surprise, when he found his own mother in the person of that lady! He relates to her his adventures among the ruffians who had carried him off; how he had been obliged to turn pirate; how he escaped from that infernal crew, and arrived in France, where he met with a great deal of good and bad usage.

Mr.

Mr. Bamsted, after his recovery, treated with Mr. Dormer, now Morton, about his marrying his daughter. The reader can entertain no doubt, after this, that floods of love, happiness, and wealth break in upon young Morton; who is soon in such opulent circumstances by the appearance of his father, who is reconciled to his mother, that he is enabled to return Sir Harry his draught for ten thousand pounds; and then he marries his Almeria.

We have already observed, that the story of this novel is simple and uniform; we shall only add, that it has no immoral tendency, unless there is a deficiency of poetical justice with regard to our hero's father.

MONTHLY CATALOGUE.

11. *Letters from a Farmer in Pennsylvania, to the Inhabitants of the British Colonies.* 8vo. Pr. 2s. Almon.

THE author of these Letters, which are generally ascribed to one Mr. Dickenson, tells us, that he has had a liberal education, and has been engaged in the busy scenes of life; that his affairs are easy; that he has money at interest; that he has a library, with some friends who are gentlemen of abilities and learning; and that he believes he has acquired a greater knowledge in history, the laws and constitutions of his country, than is generally obtained by men of his class.

Thus much Mr. Dickenson says for himself; but without impeaching his veracity, we cannot help thinking that he would have proved a much better member of society, had he never learned either to read or write. The work before us is seditious in its principles, superficial in its execution, and tending to the perdition of the country for which the author is so furious an advocate. People on this side the Atlantic ocean, of generous benevolent dispositions, imagined that our American fellow-subjects, when indulged with a repeal of the stamp-act, would rather exceed than fall short in their expressions of duty and gratitude to their mother-country. The publication before us proves the reverse to be the case. It has been adopted, if we are rightly informed, as the political creed of North America; and whatever fulsome, unmeaning compliments the author may pay to the legislature of Great Britain, yet his arguments, when stated in the true point of light, tend to prove that the North Americans are as independent upon this country as the Moors, Tartars, or Chinese. We may even venture to go farther (and we can appeal to the evidence

dence of the common sense of those who read his pamphlet for the truth of what we assert), by saying his real meaning is, that Great Britain is dependent upon her colonies.

The letter writer sets out with arraigning an act of the British parliament, as being as injurious in its principles to the liberties of the colonies as the stamp-act was; meaning the act for suspending the legislation of New York. This suspension, he says, is pernicious to American freedom, and justly alarming to all the colonies. Speaking of the act about making provisions for American troops, 'The assembly of New York (says he) either had, or had not, a right to refuse submission to that act. If they had, and I imagine no American will say they had not, then the parliament had *no right* to compel them to execute it. If they had not *this right*, they had *no right* to punish them for not executing it; and therefore *no right* to suspend their legislation, which is a punishment. In fact, if the people of New-York cannot be legally taxed but by their own representatives, they cannot be legally deprived of the privilege of making laws, only for insisting on that exclusive privilege of taxation. If they may be legally deprived in such a case, of the privilege of making laws, why may they not, with equal reason, be deprived of every other privilege? Or why may not every colony be treated in the same manner, when any of them shall dare to deny their assent to any impositions, that shall be directed? Or what signifies the repeal of the *stamp act*, if these colonies are to lose their *other* privileges, by not tamely surrendering *that* of taxation.'

This is a kind of logic which, we will venture to say, amounts to neither more nor less than that Great Britain has no coercive power over her American colonies. That the writer's meaning may not be misunderstood, as if he was piddling at the prerogative, or any set of men, ministers or courtiers, on this side the water, he bravely throws off the mask, and declares war against the British legislature itself. 'The crown might have restrained the governor of New-York, even from calling the assembly together, by its prerogative in the royal governments. This step, I suppose, would have been taken, if the conduct of the assembly of New-York had been regarded as an act of disobedience *to the crown alone*; but it is regarded as an act of "disobedience to the authority of the BRITISH LEGISLATURE." This gives the suspension a consequence vastly more affecting. It is a parliamentary assertion of the *supreme authority* of the British legislature over these colonies in *the point of taxation*, and is intended to *compel* New-York into a submission to that authority.'

In his second letter Mr. Dickenson next says, that the colonies

lonies are as much dependent on Great Britain, as a perfectly free people can be on another. Here we believe he has spoken the real sense of too many of his countrymen; tho' it is either nonsense in terms, or implies that our colonies are entirely independent; for how can a perfectly free people depend upon another? In this letter the author attacks the act for granting duties on paper, glass, &c. and evidently proves, if it proves any thing, that Great Britain depends upon her colonies, because she has no power to impose a tax upon those manufactures of her own which are exported to America. 'Here then (says he) my dear countrymen, *rouse yourselves*, and behold the ruin hanging over your heads. If you *ONCE* admit, that Great Britain may lay duties upon her exportations to us, *for the purpose of levying money on us only*, she then will have nothing to do, but to lay those duties on the articles which she prohibits us to manufacture—and the tragedy of American liberty is finished.'

This reasoning is the more curious, as the letter writer all along admits that the manufactures of glass and paper are not prohibited in North America. The remaining letters of this publication tend to prove the wisdom and necessity of the Americans taking arms, rather than subject themselves to the operation of any British act of parliament. We shall not be at all surprized, if this author and his fellow-labourers in the vineyard of sedition, should insist upon the repeal of the navigation act; for if any one of Mr. Dickenson's arguments are valid, it will hold perhaps more strongly against that act than any which has been made since: for when analyzed, it will be found to lay the severest tax that ever was imposed upon the produce and commerce of our American colonies. But tho' the inhabitants of that continent refuse to be good subjects, we hope they do not disdain being honest men. Let the mother-country draw out her account since their first settlement in America, and let us see whether the fee simple of all their possessions in America can repay her.

12. *The True Sentiments of America: contained in a Collection of Letters sent from the House of Representatives of the Province of Massachusetts-Bay to several Persons of High Rank in this Kingdom: together with certain Papers relating to a supposed Libel on the Governor of that Province, and a Dissertation on the Canon and the Feudal Law.* 8vo. Pr. 2s. 6d. Almon.

This (if we mistake not) is a republication of papers originally printed in America; and the whole composes a most daring insult upon the British legislature. How far or in what manner his majesty and his ministers may answer the doctrine

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of its contents, which is neither more nor less than a bold disavowal of all dependence of our American colonies upon the mother-country, becomes not us to say.

The libel mentioned in the title page relates to governor Bernard, and was printed in the Boston Gazette, February 29, 1768. The reader, from the following transaction, may form some idea of the decency as well as loyalty of the Bostonians; for in England a grand jury could not have hesitated a moment in presenting it as an incendiary letter. The governor, by advice of the council (who behaved with great duty and affection to him, as being invested with his majesty's authority) laid it before the house of representatives, as 'being carried to a length which, if unnoticed, must endanger the very being of government.' That sagacious assembly, upon a division of fifty-six to eighteen, were of a contrary opinion, and refused to take any notice of it, as the grand jury did to present it as a libel. The rest of their proceedings were of a piece; and, if we are not misinformed, they continue to be such as threaten a dissolution of all connections between Old and New England.

The Dissertation mentioned likewise in the title, is said to have been written by Jeremy Gridley, Esq; attorney-general of the province of Massachusetts-Bay, member of the general court, colonel of the first regiment of militia, president of the marine society, and grand master of the Free-masons, who died at Boston September 7, 1767.

Mr. Gridley, in this Dissertation, treats the canon and feudal law as the offspring of all tyranny, the dread of which drove the Bostonians into the wilds of America. The whole performance is a flimsy but lively rhapsody, and concludes as follows:

'The first step that is intended seems to be an entire subversion of the whole system of our fathers, by the introduction of the canon and feudal law into America.—The canon and feudal systems, though greatly mutilated in England, are not yet destroyed. Like the temples and palaces, in which the great contrivers of them once worshipped and inhabited, they exist in ruins; and much of the domineering spirit of them still remains.—The designs and labours of a certain society, to introduce the former of them into America, have been well exposed to the public by a writer of great abilities [the late Rev. Dr. Mayhew] and the further attempts to the same purpose that may be made by that society, or by the ministry or parliament, I leave to the conjectures of the thoughtful.—But it seems very manifest from the *st—p a—t* itself, that a design is formed to strip us in a great measure of the means

of knowledge, by loading the press, the colleges, and even an almanack and a news-paper, with restraints and duties; and to introduce the inequalities and dependances of the feudal system, by taking from the poorer sort of people all their little subsistence, and conferring it on a set of stamp officers, distributors, and their deputies.—But I must proceed no further at present.—The sequel, whenever I shall find health and leisure to pursue it, will be a “disquisition of the policy of the stamp act.”—In the mean time, however, let me add, these are not the vapours of a melancholy mind, nor the effusions of envy, disappointed ambition, nor of a spirit of opposition to government; but the emanations of an heart that burns for its country’s welfare. No one of any feeling, born and educated in this once happy country, can consider the numerous distresses, the gross indignities, the barbarous ignorance, the haughty usurpations, that we have reason to fear are meditating for ourselves, our children, our neighbours, in short, for all our countrymen and all their posterity, without the utmost agonies of heart, and many tears.’

There is too great reason for believing that Mr. Gridley speaks the language of the house of New England representatives; and if so, the public here cannot be surprised if the most vigorous measures are executed, to reduce them to their duty and dependence on the legislature of Great Britain.

13. *Remarks on the Riot Act, with an Application to certain recent and alarming Facts.* 8vo. Pr. 1s. 6d. Kearsly.

These Remarks contain little more than an abuse of lawyers, and a few silly observations upon an account published under the title of “A sketch of Mr. Gillam’s trial,” with which the public is well acquainted. ‘The justification, says our Remarker, of measures so universally detested, and so avowedly unconstitutional, is founded principally on the Riot Act; in the construction of which our lawyers appear to have deviated so far from common sense and common humanity, that I even shudder to enter upon an examination of the proofs of their insensibility.’

From this declaration the reader may form some idea of this writer’s moderation as well as modesty. As to the Sketch he attacks, he is under the greatest obligations to its author, (who we think has drawn it up with truth, candour, and perspicuity) because it has enabled him to put *price one shilling and six-pence* under the title of his pamphlet, though at the expence of common sense and decency.

14. *A Short Examination into the Conduct of Lord M—f—d, through the Affair of Mr. Wilkes.* 8vo. Pr. 6d. Steare.

This verbose writer first rails at ministers and despotism; then calls Mr. Wilkes a phoenix arising from the rubbish of the last parliament, and his North-Britons a Pandora's box, which he opened with such ungoverned vehemence, that all its mischief flew about his own head. He next compares him to Mr. Locke, and afterwards to the methodist preachers, who rant out their divinity with so much fury, that they *subvert* it into blasphemy. He then proceeds to justify the conduct of the noble lord mentioned in his title-page, in a manner which we doubt not will make his lordship blush.

15. *The Court of Star Chamber, or Seat of Oppression.* 8vo. Pr. 6d. Steare.

This pamphlet contains little more than some stale reflections upon the detestable court of Star Chamber, and certain insinuations as if some attempts had lately been made to revive its power. Among other figures of speech made use of by the writer, he calls Magna Charta the English Alcoran. The whole is a pitiful and superficial performance.

16. *A Second Letter to the Right Honourable the Earl T—e, in which the Proceedings relative to J—n W—s, from March 28th to June 18th, are minutely considered; the Person clearly pointed out who was the Cause of the present Distractions; and a Curious Anecdote with regard to Lord M—d's Family, never published before.* 8vo. Pr. 1s. Henderson.

This is a wretched collection of facts already known or published, with reflections and advices by a self-important scribbler.

17. *Liberty Chastised: or Patriotism in Chains. A Tragi, Comi, Political Farce, as it was performed by his M—s's S—s, in the Year 1268; which exhibits to the Public a View of the Oppressions under which Liberty groaned, during a most flagitious A—n in that weak R—n; represented in the Characters of Botch, Grapnel, Mansupple, Chatwell, and Almagnia, &c. Scenes near the P— and in St. Gregoir's Fields. Modernised by Paul Tell-Truth, Esq.* 8vo. Pr. 1s. Steare.

This is the most illiberal and dull abuse of some of the most respectable names in England, that we have had the misfortune to review.

18. *A Letter to his Grace the Duke of Grafton, on the present Situation of Public Affairs.* 8vo. Pr. 1s. Almon.

This Letter is written by no vulgar hand, and shews an uncommon degree of acquaintance with the present state of parties in this kingdom. We cannot, however, agree with the author's principles of government, as if the distinction between the parties of Whig and Tory, while real, was of service to the kingdom; and that opposition is a necessary agent in our political system, which never can move properly under a general coalition of parties.

The author says, that 'Mr. Pitt made it his boast, though very falsely, that, under his administration, all distinction of parties was, for the first time, abolished.' He thinks that, had his assertion been true, it would have done no service to his country; and that it was the circumstances of the times (meaning those attending the late war) which produced that general acquiescence with which his measures were received. We shall not at all question the operation of those circumstances towards a coalition of parties; but we are old enough to remember when such a coalition did exist without those circumstances; we mean, in the two or three last years of Mr. Pelham's administration.

This writer then proceeds to consider the national debt, and the state of the colonies; and he talks to the noble personage to whom his Letter is addressed, in the very same strain upon the first subject that was made use of in Sir Robert Walpole's time, and has been adopted ever since. He speaks of temporary expedients and contracted measures, and expatiates upon the extensive abilities which a minister at the head of the finances ought to possess. 'The ordinary routine of office (says he) is not made for the present conjuncture.—A real effectual economy, and a regard to the burthens with which commerce is oppressed, will be no less his care than the annual reduction of a part of this debt.' All this is true; but has any minister that the king has named, or any that he can name, an assurance of the house of commons, we will not say for one session, but for one week? The earl of Oxford was lord high treasurer at the end of queen Anne's reign, when the national debt did not amount to above fifty millions. Perhaps it amounted to seventy-six when Sir Robert Walpole was premier. But how different was their situation to that of the duke of Grafton, who presides at the treasury-board at a time when the interests and views of public creditors are not calculable? The two great ministers above-mentioned had an easy province to manage, compared to that of his grace.

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As to the affairs of the colonies, we think the letter-writer has left them in the same state he found them, as he does those of Mr. Wilkes; and the sum of his performance is, that his grace of Grafton ought immediately to resign his high post to one of the author's friends or patrons, who is not named.

19. *The Groans of Old England: By a Plain Dealer.* 8vo. Pr. 1s. Steare.

We are strangely tempted in reviewing this pamphlet to reccho groan for groan. It seems to be a republication of some dull invectives against Hanover, during the national outcry against that electorate; for the author says, 'That the strength of the nation, which ought to be employed in our own quarrels, is exhausted for the sake of dominions, the interest of which has no connection with ours; at the same time that the parliament, when they gave this family the throne, took care to separate from the British kingdoms; but what their care has benefited us, our daily experience plainly declares.'

The above quotation will sufficiently evince the writer's information, and his acquaintance with the present state of England. After going through all the common-place complaints of the hungry sons of Old England, he concludes with a proposal for putting the College of Physicians and the liberty of the press under the regulation of licencers.

20. *Liberty: A Poem. Inscribed to John Wilkes, Esq.* 4to. Pr. 1s. Flexney.

We have had so many poems of late concerning Wilkes and Liberty, that we sometimes send them back to our printer, imagining that we have reviewed them before. This was the case with the performance before us; and we can only say, that it is

See saw see

Saw see see.

21. *One thousand, Seven Hundred, Sixty-Eight: or Past 12 o'Clock, and a cloudy Morning.* Canto I. 4to. Pr. 1s. Bingley.

This rhymster might deserve some particular notice on account of his versification, had his satire struck into any new walk of poetry, or animadversion upon public affairs. Some part of his verses are personal; but as in many passages we do not understand them, we presume he was lost in his own *cloudy morning*.

22. *Serious Reflections on the High Price of Provisions. With a Proposal for a Permanent Remedy, by giving an Additional Encouragement to Agriculture.* 8vo. Pr. 1s. Durham.

Shall we never have done with *serious reflections upon*, and *candid enquiries into*, this disagreeable subject? and must we be

perpetually condemned to review the fallibility of infallible remedies for the same? We cannot, however, conceal, that this author writes like a man of sense, and that his reflections are plausible and pertinent. The only original part of his pamphlet, however, is his proposal, which we shall lay before the reader.

‘ I propose, that all the gentlemen, proprietors of lands, and farmers in every county throughout England, should assemble at some convenient place, and fix upon the number of labourers which each person can employ during the year, or the greatest part of the year. They are, likewise, to regulate the price of labour upon a reasonable footing, according to the custom of the county before the commencement of the late war, or as prudence shall direct them. Having settled these matters, they are then to allot upon the commons nearest to the estates and farms where labourers are wanted, a piece of ground for each, on which a house is to be built, at the public expence, for his reception; and he, in consideration of his house, and lot of land, is to accept, for the future, of the regulated wages of the county, as the price of his labour. I do not pretend to determine the exact quantity of land of which a lot should consist; it will, no doubt, depend upon the nature of the soil; but it should be, at least, sufficient for a good kitchen-garden; and if there were enough to maintain a cow, it would be so much the better. There should, however, be no more; for I mean, that it should not be so large as to enable him to live upon it, and quit the profession of a labourer.

‘ The lot is to descend from father to son, or to the daughter and her husband, provided always that the successor accept of it on the terms prescribed by law. Care must be taken that two lots may never be united; and when a man acquires a fortune which puts him in a condition of leaving this way of life; or when his inclination leads him to change it for another more agreeable to him; in short, whatever his motive may be, he should always be at liberty to resign his lot to the county; or he may be indulged with a power of substituting his son, or any other relation, in his stead, according to some settled form.

‘ He is to keep his house in repair, and must be always ready to be hired, as labourers are at present supposed to be; only with this difference, that his wages are fixed by law, and cannot vary. Any neighbouring justice of the peace, upon a complaint being made of his refusing to work, shall have the power of reprimanding him: if he should still continue idle, he may be brought before the justices at the quarter sessions, who shall admonish him publicly; and upon his proving incorrigible, shall

shall order him to be prosecuted at the assizes, where he may be deprived of his house and land by the verdict of a jury. He may plead sickness, or former bad treatment from the farmer who complains against him; for it is always to be understood, that he has the same protection of the law as any other subject. Old age should exempt him from work, or at least from forfeiture, or the punishment of idleness.

23. *Reflections on Inland Navigations: and a New Method proposed for executing the intended Navigation betwixt the Forth and the Clyde, in a complete Manner, at an Expence a Third less than what that Work has hitherto been estimated at. The same Method applied to almost all Rivers and Rivulets, by which Great Britain and Ireland might have, at a very easy Expence, above 5,000 Miles of New Inland Navigations.* 8vo. Pr. 1s. Cadell.

We have already congratulated our country * upon the noble spirit which distinguishes his present majesty's reign, for introducing inland navigation into his dominions. The communication for sea-vessels between the Forth and the Clyde is undoubtedly the most national, and, when executed, will be the most extensive, of any that ever was attempted in Great Britain, or perhaps in Europe; because, as this author (Mr. Gray) well observes, 'it will bring Ireland and America on the one hand, and Germany and the nations of the Baltic on the other, reciprocally 300 miles nearer each other.'

He admits that 'Mr. Smeaton has, with much solidity and discernment, given a distinct and accurate detail of the requisites for completing a navigation, upon the supposition of digging an artificial canal from sea to sea.' Mr. Gray, in this publication, offers a method different from that of Mr. Smeaton, which he thinks is much more natural, more simple, and founded on the plainest principles of hydrostatics; and, though it would be equally effectual, would require far less expence in the execution. The reader may form some idea of his general plan from the following quotation, which we here give, as being extremely important to the public.

'When water is confined on every side, it naturally places itself upon a level; but if any one part of the confining bank be made lower than the surface, the water will immediately descend by that breach till it meets with some other obstacle; for its gravitation makes it always seek to approach the center of the earth, and its fluidity gives it an easy opportunity of

* See vol. xx. p. 390.

escaping ; for a declivity in one part affects the whole surface. Let us suppose a quantity of water, of an equal depth, contained in an oblong vessel, with two sides and two ends, the sides and ends will have an equal pressure upon them ; and were the breadth and length to be augmented never so much, yet if the depth be not augmented, the pressure upon the sides and ends is no more in the greater surface than in the smaller ; for it is an established principle, that water does not press against its banks according to its surface, but according to its perpendicular height or depth. A canal or a river made navigable by art, is nothing else between lock and lock than this oblong vessel, and the same banks that will contain a small millstream ten feet broad, will suffice to contain a canal 100 feet broad, if the depth in both be equal ; and should an overflowing happen, it is altogether indifferent whether the superabundant water escape by the sides or by the end ; nay, by the construction which I shall propose, its escaping by the end is attended with particular advantages. I think, therefore, that in numberless cases, it may be deemed labour thrown away to carry canals along the sides of rivers at a great expence of digging, extra-banking, aqueduct-bridges, tunnels, sluices, &c. when often at a less expence, and to a much better effect, the rivers themselves might be made navigable, without the least cause of apprehension of any excess of water, as in the very construction of the canal the danger of an overflowing may be provided against. The great rapidity and violence of rivers during a flood, has no doubt been the reason that deterred the constructors of canals from risking any communication with them. But though a body of water running down a declivity be a furious giant overturning every thing before him, yet, if this said giant be laid flat upon his back, he loses all his force, and becomes entirely passive, whatever be his size. If they had reflected on this principle, they might have easily seen, that they had it in their power, by banks and dams of a particular construction, to bring almost every river requiring art to render it navigable to this passive state ; I say almost every river, because direct cataracts, and perpendicular water-falls must be excepted. Some other rivers also, consisting of a large body of water running down a steep descent, ought to be neglected, because it could hardly be expected, that the profit arising from the navigation could repay the expence of making it.

‘ But that is far from being the case with the two small rivulets that have their course in the tract of the intended navigation. They are both very inconsiderable, are almost dry in summer, and run very gently to the different seas, excepting
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in one place, where one of them has a cataract, which may be easily avoided. The reader, who has not an opportunity of viewing the tract upon the spot, may imagine to himself a narrow valley running transversely for thirty miles from sea to sea, and bounded on the south and north by high and mountainous ground. The middle of this valley is almost a dead level for about ten miles; and two small brooks that rise there form a strait line by running in opposite directions into different seas. The current of those brooks is extremely gentle; for the place where they take their rise has been found by measurement, not to be more than 147 feet above the level of the sea, an idea of which descent may be conceived, by supposing a rope fastened to the top of a steeple 147 feet high, and extended about nine miles before it reaches the ground.

We have given a place to the above passage, because it is applicable not only to the communication between the Forth and the Clyde, but to other inland navigations. As to the preference which either plan ought to enjoy over the other, it cannot be determined without being upon the spot. We cannot, however, help thinking, that Mr. Gray supports his plan with great plausibility; and that, if his calculations are just, it may be practicable, as it certainly will be less expensive than the other.

24. *The Bastard Child, or a Feast for the Church-Wardens, & Dramatick Satire, of two Acts; as it is acted every Day, within the Bills of Mortality. By Sir Daniel Downright. 8vo. Pr. 6d. Serjeant.*

A wretched parody upon the common complaint of church-wardens eating children; that is, devouring in treats and entertainments, between themselves and the justices, all the composition-money they receive for the use of the parish on account of bastards.

25. *Elogy on Prince Henry of Prussia. Composed by his Majesty the King of Prussia; and read by his Order in an extraordinary Assembly of the Academy of Sciences at Berlin. 8vo. Pr. 1s. 6d. Elmsly.*

This performance inspires us with no very high opinion of the royal author's eloquence, even in the original. It is composed with all the air of an academical exercise; but the translation before us sinks it below contempt. Its true elogy is, that it is printed with Mr. Baskerville's best letter and paper.

26. *Philosophia Vera, or a new System of Philosophy, Natural, Moral, and Divine; very concise, but comprehensive; much desired by, and very interesting to Mankind in general.* By Elias Newman, Gent. 8vo. Pr. 1s.

By this pompous and ostentatious title-page, we find, that Mr. Newman has a most exalted opinion of his philosophical system. Some of the notions he has advanced are certainly new; but we can never be persuaded to think, that the world will look upon this performance in the same advantageous light in which it is viewed by the author.

27. *Letters to the Author of a Free Enquiry into the Nature and Origin of Evil. To which are added three Discourses. 1. On Conscience. 2. On Inspiration. 3. On a Paradisiacal State.* By the Rev. R. Shepherd, Fellow of C. C. C. Oxford. 8vo. Pr. 3s. Flexney.

A considerable part of this work was published some time since.

With respect to the general question, the author tells us, that the doctrine of the origin of evil, as revealed in scripture, appears to him more consonant to reason, and more consistent with the attributes of God, than any other scheme human ingenuity has suggested, even the plausible solution urged by the Free Enquirer.

The performance of that ingenious and adventurous author certainly abounds with many sprightly sallies of imagination, and acute observations, but is open to many objections. This letter-writer treats it with great freedom, and, we must confess, seems to have pointed out some contradictions, inconsistencies, and false conclusions.

In the first discourse annexed to these Letters, the author enquires, how far conscience is, or is not, a full and sufficient rule of action.

The Free Enquirer having made it a doubt, whether any one can possibly know when he himself is inspired; and having supposed it utterly impracticable, that he should ever produce indubitable credentials of his divine commission to others who are uninspired (there being no marks by which the fact can be ascertained, nor any faculties in the human mind which are able to distinguish it) this writer, in his second discourse, endeavours to shew, that it implies no contradiction to suppose, that God can instantaneously enlarge the faculties of the human mind, whenever he sees good; that such instantaneous enlargement of the intellectual faculties may be very well supposed

posed perceptible by the person himself, on whom such effect is wrought; that such perception is to himself sufficient conviction of his inspiration; and that certain criteria may be established, by which real inspiration will be sufficiently distinguished from all false pretences to it.

In the third discourse, which is in Latin, he attempts to prove, that the doctrine of a primæval state of innocence and happiness has not only the sanction of scripture, but was a received opinion among the Egyptians, and adopted by the Greeks and Romans; and also, that such a notion is most consistent with reason, most agreeable to the attributes of God, and to the nature of man. The probability, or even the possibility of such a state having existed, our author thinks, will greatly contribute to the demolition of the fabric which the *Free Enquirer* has erected; for, says he, 'if there ever was such a state, that is, if the nature of man will admit of such a state, what hinders but that such a state might have continued? Whereas the theory in question proceeds upon a supposition that it is impossible such a state should ever have existed, and entirely rests on this hypothesis.'

Adam and Eve, we can easily suppose, were innocent and happy, at their first introduction into the world; but we do not see any consequences arising from hence which are sufficient to subvert the *Enquirer's* hypothesis; and it is certain, that the speculations of some writers on this topic, are no better than amusing dreams.

28. *Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches; occasioned by Perusal of the Confessional.* 8vo. Pr. 2s. White.

This is one of the best answers that has appeared to the *Confessional*, but, like the rest, contains several frivolous and inconclusive arguments in behalf of systematical confessions. The author has in some places run into a disagreeable and unnecessary prolixity, by taking notice of minute circumstances which do not affect the principal question. But battologies and logomachias are the chief ingredients of controversial writings; otherwise two hundred pages would be reduced to twenty; and authors lose some of their importance by appearing in the character of pamphleteers.

As we may reasonably suppose that the generality of our readers are pretty well satiated with the controversy occasioned by the *Confessional*, we shall not trouble them with a particular account of this production; but refer those to the work itself, who have leisure and inclination to pursue the subject.

29. *A Dialogue between Isaac Walton and Homologistes: in which the Character of Bishop Sanderfon is defended against the Author of the Confessional.* 8vo. Pr. 1s. Fletcher.

In the year 1650, an oath of engagement was framed by the parliament in these words: "I A. B. do promise, that I will be true and faithful to the commonwealth of England, as it is now established, without king or lords."

Upon this occasion, a question was put to Dr. Sanderfon, whether a royalist, who had taken the oath of allegiance to king Charles I. might conscientiously take this engagement.

He answers, that this oath admits of two senses, one stricter, the other more moderate. The stricter is this: "I acknowledge the sovereign power of this nation, whereunto I owe allegiance and subjection, to be rightly stated in the house of commons, wherein neither king nor lords (as such) have, or henceforth ought to have, any share. And I promise that I will perform all allegiance and subjection thereunto; and maintain the same with my fortunes and life, to the utmost of my power."

The more moderate is the following.

"Whereas, for the present, the supreme power in England [under which power I now am] is actually possessed and exercised by the house of commons, without either king or lords; I promise that, so long as I live under that power and protection, I will not contrive or attempt any act of hostility against them; but living quietly and peaceably under them, will endeavour myself, faithfully in my place and calling, to do, what every good member of a commonwealth ought to do, for the safety of my country, and preservation of civil society therein."

The doctor then endeavours to prove, that the latter was most probably the sense of the imposers. But for his answer he has been censured by the author of the *Confessional*, who (as the charge is stated in this Dialogue) alledges,

That what he hath given as the more probable sense of the engagement is evidently not so;

That he himself did not believe his construction of it to be such as the imposers intended, or would allow;

That, if his querist was doubtful about the meaning of it, he ought in conscience to have referred him to these imposers;

That in reasoning upon the engagement, he is inconsistent with his own doctrine concerning the covenant;

And, That the design of this tract on the engagement was to encourage prevarication with a state-oath among the friends of the exiled king.

The author of this piece defends Dr. Sanderfon, against these
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several charges, and more particularly endeavours to shew, that the imposers, for political reasons, were contented, that the latter should be the declared sense of the engagement.

He has introduced Isaac Walton, who composed the life of bishop Sanderfon, as one party in the Dialogue; to the other he has given the name of Homologistes; and as far as the Confessional is responsible for any thing said by him, it is either referred to or quoted.—The subject is debated in a liberal and ingenious manner.

30. *Remarks upon the Rev. Mr. Whitefield's Letter to the Vice-Chancellor of the University of Oxford; in a Letter to the Rev. Mr. Whitefield. By a late Member of the University of Oxford.* 8vo. Pr. 1s. Fletcher.

This is a very judicious and spirited answer to Mr. Whitefield's letter.

31. *A Letter to a young Gentleman under Sentence of Death.* 8vo. Pr. 3d. Nicoll.

A piece of the quintessence of methodism, worked up into 'Salve for a sore conscience.'

32. *The Creed of Eternal Generationists. Compiled from the Writings of some of those sensible, consistent, and orthodox Gentlemen.* By Isaac Harman. 8vo. Pr. 6d. Johnson.

This writer has collected some of the dogmas and positions of Dr. Gill, Mr. Brine, and others, concerning the supposed eternal generation of Jesus Christ; and, by setting them in opposition to one another, has represented them as a system of contradictions.

33. *The Invalidity of Schismatical and Heretical Baptism proved from Reason, Scripture, Councils, and Fathers.* By Orthodoxus. 8vo. Pr. 6d. Steare.

This writer tells us, that heretics and schismatics are no part of the church; that they are under the influence of the devil, and in communion with him; that they constitute a society with him at their head; that into this society they can only initiate; and that true baptism is only to be had where there is a true church. Now 'the church, says he, is a society of people professing the same faith, and living under the same laws. This society, however much dispersed, must live in a unity of faith and sameness; their faith must be the doctrines and precepts revealed by Christ, and taught by his apostles and

and their successors, and always received as such *every where, and by all people.*

If the condition, expressed in the latter part of this paragraph, be necessary to constitute a true church, there can be no true church upon earth; for it is impossible to mention any creed, or system of doctrines which *all people* receive as the genuine doctrines of Christ: consequently, upon this writer's principles, there can be no such thing as true baptism.

The distinguishing characteristic of this author is an intemperate zeal for the point he undertakes to establish.

34. *The real Antiquity and Authority of the Church of Rome vindicated and proved from the Scriptures of Truth, &c.* 8vo. Pr. 1s. 6d. Johnson.

The following paragraph will be sufficient to convince every reader of understanding, that this performance is a piece of nonsensical trumpery.

‘How greatly mistaken, and blasphemous are they, who take upon them to teach men, saying, God’s word is a dead letter; and that, men must have another spirit, besides the word to understand the word. Thus like Pharaoh’s gentlemen, or fellows of his royal society, Nebuchadnezzar’s wise men, our modern reviewers, with our spiritual teachers, dare be blasphemous enough to take upon them the giving an account of the Spirit, separate from the Word, by their expositions and spiritual teachings, as immediately inspired, or directly sent from heaven, but are no wiser than the fellows of Pharaoh’s royal society, or modern reviewers, &c. Happy the man not overtaken by these spiritual gentlemen, nor by the reviewers or fellows of Pharaoh’s royal society, &c. but simply gives heed to the word of God, as the very mind of God, and all that is necessary to make men happy in time, and in eternity.’

At the conclusion he says, ‘It amounts to a demonstration, that the present church of Rome is antichrist, is that beast; the mass-book is that image to the beast, agreeable to the pagan worship; and her, that is, the beast’s infallibility and authority, is from the dragon, which dragon is the devil. Thus the real antiquity, power, and infallibility of the church of Rome is vindicated, and proved from the scriptures of truth.’

35. *Remarks on the Public Service of the Church; with some Directions for our Behaviour there.* By a Clergyman of the Church of England. Highly proper to be understood by People of all Ranks and Ages. 8vo. Pr. 6d. Hooper.

As many people are guilty of mistakes and improprieties, in the performance of divine service, in the church, this writer,

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to obviate all irregularities of this nature, has drawn up a series of observations on the Liturgy, interspersed with occasional directions to the congregation: and, for the benefit of the common people, has thrown them into a compendious form. Some of these remarks are his own; others are extracted from Bisse's Beauty of Holiness.

For the entertainment—or, considering the nature of the work, we should rather say—for the edification of our readers, we shall present them with three or four of his directions, relative to the behaviour of the people during the time of divine service.

‘ Let those who are troubled with any violent cough, omit attending on *public* worship, till such time as they are better; for, in such cases, God will readily accept of their *private* devotions, when done with a conscientious and pious intention.

‘ This also should be done by such persons as cannot attend church without taking an infant in their arms: for what attention can *they* pay to divine service, who are constantly busied in quieting a child, whose frequent noise is not only a trouble to themselves, but a disturbance to the whole congregation?

‘ I must openly condemn any kind of *trifling*, such as adjusting of the dress, counting of money, cutting the nails, reading different parts of the prayer-book, and many other things of the like nature, as I have, from time to time, observed, in the course of divine service. In this they take advantage from the height of the pews, hugging themselves in being obscured from the sight of others: but let such persons remember, they are in the presence, and under the immediate eye of God, who is nicely watchful of all their actions and thoughts, and will punish the offender, at a time when he least expects it.

‘ Another thing I have often observed, and which I cannot help taking notice of, which is, that of people's starting up at the least extraordinary noise: if a book or stick but fall, or a dog but bark, (which animal should be shut up at home, and not suffered to enter the church, it not only being wicked and profane, but frequently a great disturber of devotion) I say, let a stick but fall, a dog but bark, or any other like trivial accident, and you shall have twenty persons starting up, even from their knees, in the midst of a prayer, and stretching out their necks, to see what is the matter, to the great contempt of worship, and the manifest destruction of devotion. Whenever I see this happen, I cannot but conclude, that such people have not a spark of piety, or the least sense of religion; and am secretly led to wish, they would rather stay at home, than come to church, to make a mock of God, and disturb other people; for such behaviour, as every other of the same kind

kind I have mentioned, is not only bidding a defiance to God and good men, but to good sense and good manners.

One other thing I must take the liberty to mention, and I have done; that is, the improper use of the *fan*, which, I fear, indulges too many with an opportunity of hiding, under the pretence of modesty, or that of veiling their faces from the inspection of others; (an idle custom this, as both face and hands should be held open, and directed up towards heaven) I say, I fear it indulges too many with an opportunity of hiding, under these pretences, their *mock piety*, or, what is little different, their impious *drowsiness*, or wilful *indivotion*. Too often have I seen the profanest levities, and most indecent fooleries, committed behind that fashionable machine: it may, perhaps, be of singular service at *other times*, and in *other places*, by concealing a whisper, sparing a blush, or preventing a confusion; but in the *house of God*, where every one should collect their scattered thoughts, as if they were going to die, they should not have the least temptation to the contrary. It were sincerely to be wished, therefore, that the female part of every congregation would, for the future, leave this temptation to levity at home; for a truly devout worshipper can never want a guard against wanderings.

In this extract we evidently discern the air and manner of that enterprising genius, who has converted Hogarth's prints into lectures of morality.

36. *The Principles of Infidelity and Faith consider'd in a comparative View. Two Discourses preached before the University of Oxford, at St. Mary's in the Morning, at St. Peter's in the Afternoon, on the First Sunday in Lent; March 21, 1768. By John Rawlins, M. A. of Christ-Church. 8vo. Pr. 1s. Fletcher and Co.*

This writer gives us a general view of the various ill-concerted schemes of Atheists and Deists, and sets in an opposite light the advantages which arise from a true Christian faith. He then considers some of the principal pleas of unbelievers; and concludes with an application to the friends of revealed religion.

These Discourses are ingenious, though there are some passages in them which an accurate and elegant writer would wish to correct. They may be very serviceable to young students in divinity, as they contain a synopsis of the chief controversies now subsisting between unbelievers and Christian writers.

